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Ph.D. 1953  
(Indo-Aryan Philology)



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~~A LINGUISTIC~~ STUDY OF EARLY ORIYA INSCRIPTIONS

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by

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Thesis

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in the

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School of Oriental and African  
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# ABBREVIATIONS

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The shortest form of abbreviation normally used is given. If an author is mentioned in the thesis, then his standard work mentioned in this list should be understood to be referred to, e.g. Pāṇini, 1.1.1. - Aṣṭādhyāyī, 1.1.1.

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Aṣṭādhyāyī, Pāṇini.

- |      |   |
|------|---|
| AC   | Andhra Chronology, V. Ramesam, Madras 1946.   |
| AFD  | Assamese - its Formation and Development, B.K. Kakati, Gauhati 1941.  |
| AKT  | Apabhramśa Kāvya-trayī, Jinadatta. Ed. L.B. Gandhi, Baroda 1927.  |
| AIG  | Alt Indische Grammatik, J. Wackernagel, Vol. I, Gottingen 1896.   |
| ALVM | Alphabetical list of villages in the Taluks and Districts of the Madras Presidency (up to September 1930). Madras 1933. |
| AO   | Antiquities of Orissa, Vol. II, R.L. Mitra, Calcutta 1880.  |
| AR   | Annual Report on South Indian Epigraphy, Madras. (1887-1938)  |
| BASI | Bulletin, Archaeological Survey of India. January 1949.   |
| BD   | Bengali Dictionary, S.C. Mitra, Calcutta 1911.  |
| BDGM | Bengali District Gazetteers - Midnapur, Ed. O'Malley, Calcutta 1911.  |



- Bhāgabata (Oriya), Jagannātha Dāsa, Ed.  
R.K. Das, Cuttack 1924-25.
- Bk Bhāṣā-kosa (Oriya Lexicon, 7 Vols.),  
G.C. Praharāja, Cuttack 1931-40.
- BP Byākarana-prabeṣa, R.N. Rāy, Cuttack 1931.
- BSOAS ) Bulletin of the School of Oriental and  
BSOS ) African Studies.
- BT Bhāṣā-tattva, G.N. Nanda, Cuttack 1927.
- CGD A Comparative Grammar of the Dravidian Language,  
R. Caldwell, 3rd Ed. London 1913.
- CGGL A Comparative Grammar of the Gaudian Languages,  
Hoernle, London 1880.
- CGMAL A Comparative Grammar of the Modern Aryan Languages  
of India, Beames, 3 Vols., London 1872-79.
- CGT A Comparative Grammar of the Tamil Language,  
P.S.S. Śāstri, Tiruvadi 1947.
- CII Corpus Inscriptionum Indicarum, Vol. I,  
(Inscriptions of Asoka), Ed. Hultzsch,  
Oxford 1925.
- C & M Coinage and Metrology of the Sultans of Delhi,  
H. Nelson, Delhi 1936.
- CS Cerebralisation in Sindhi, Turner (in JRAS, 1924).
- CUBSM Cambridge University Buddhist Sanskrit Manuscripts  
Catalogue, Bendall, Cambridge 1883.
- DHNI Dynastic History of Northern India, H.C. Ray,  
Vol. I, Calcutta 1931.
- DN Deśināmamālā, Hemachandra, Ed. Pischel,  
2nd Ed. by PVR, Vizianagram 1938.



- EC Epigraphica Carnatica, Ed. Rice, Mysore.
- ED Etymological Dictionary, Skeat, Oxford 1948.
- EI Epigraphia Indica.
- ESIP Elements of South Indian Paleography, Burnell, 1878.
- GCDH A Grammar of the Chhattisgarhi Dialect of Hindi, by H.L.K., translated by Grierson, Calcutta 1921.
- GD Gujarati-English Dictionary, M.B. Belsare.
- G.D. Gujarati-English Dictionary, Shah, Ahmedabad 1927.
- GHL A Grammar of the Hindi Language, Kellog, London 1938.
- GL A Study of the Gujarati Language in the 16th Century, T.N. Dave, London 1935.
- GLL A Study of the Gujarati Language and Literature, Divatia. 1921.
- GP Gujarati Phonology, Turner (JRAS, July 1921).
- GPS Grammatic der Prakrit-Sphraschen, Pischel, Strassburg 1900.
- GSL A Grammar of the Sinhalese Language, W. Geiger, Colombo 1938.
- GM Ganjam District Manual, 1918.
- HBL History of the Bengali Language, B.C. Mazumdar, Calcutta 1927.
- HD Hindee Dictionary, Bate, 1875.
- H.D. A Dictionary of Urdu, Classical Hindi, Platts, 5th Ed., Oxford 1930.



- HJ Hobson Jobson, Yule and Burnell, 1903.
- HO History of Orissa, R.D. Banerji, 2 Vols., <sup>1930</sup> Calcutta.
- HOL History of Oriya Language (in Oriya),  
B. Misra, Cuttack 1927.
- HRCP Historical Records Commission, Proceedings  
of meetings.
- IA Indian Antiquary, Bombay.
- IC Indian Calendar, Sewell and Dikṣit, 1896.
- ICP Inscriptions of Central Provinces and Berar,  
Hiralal 1932.
- IE An Indian Ephemeris, Pillay (vol I, pt I, Madras, 1922).
- IHQ Indian Historical Quarterly, Calcutta.
- ILS Introduction to Linguistic Science,  
E.H. Sturtevant, 1948.
- IP Indian Paleography, Buhler, English translation  
in Indian Antiquary Vol. XXXIII, 1904.  
Appendix.
- IP. Introduction to Prakrit, Woolner, Calcutta 1928.
- ITG Introduction to Telugu Grammar, A. Master,  
London 1947.
- JAHS Journal of the Andhra Historical Research  
Society, Rajmundry.
- JAOS Journal of the American Oriental Society.
- JASB Journal of the Asiatic Society of Bengal, Calcutta.
- JB (Journal) Bhāratī, published in Telugu, Madras.
- JBHS Journal of the Bombay Historical Society, Bombay.
- JBORS Journal of the Bihar and Orissa Research Society,  
Patna.



- JBRS Journal of the Bihar Research Society, Patna.
- JOA Journal of the Orissa Academy, 1940, Cuttack.  
(This journal is now extinct.)
- JRAS Journal of the Royal Asiatic Society, London.
- JRASB Journal of the Royal Asiatic Society of Bengal,  
a continuation of JASB.
- KD Kannada-English Dictionary, Kittel, 1894.
- KM Kāvya-mīmāṃsā, Rāja-śekhara.
- L Language, Bloomfield, 1948.
- LIE Langues Indo-Europeennes, A. Meillet, Paris,  
(8th Ed.) 1937.
- IGP Les Grammairiens Prakrits, Luigia Nitti Dolci,  
(Paris, 1938.
- LIA L'Indo-Aryen, Bloch, Paris, 1934.
- LFM or LFLM La formation de la langue Marathe, Bloch, Paris,  
1920.
- LS Linguistic Science in the 19th century, Pedersen,  
translated by Spargo (H.U.P.), 1931.
- LSI Linguistic Survey of India, Ed. Grierson.
- MD Marathi Dictionary, Molesworth, 2nd Ed. Bombay,  
1857.
- MIAV On the Modern Indo-Aryan Vernaculars, Grierson.  
(Indian Antiquary, Vols. 1915-1931-33.  
Supplement.)
- MIC Mahenjodaro and the Indus Civilisation,  
J. Marshall, London, 1931.
- MK A Manual of the Kistna District, Mackenzie,  
Madras 1883.



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- MM Manual of Administration of the Madras Presidency, Vol. 3, Madras 1893.
- MP Mādālā Pānjī (Madlā Panji), Ed. Mahanty, Cuttack 1940.
- ND Nepali Dictionary, Turner. London, 1931.
- NI Nellore Inscriptions, Butterworth and Chetty, Madras 1905.
- NM Nellore Manual, Boswell, Madras 1873.
- NTVG Names of the towns and villages, etc. of Guntur, Madras 1927.
- OBI Old Brahmi Inscriptions in the Udayagiri and Khandagiri Caves, Barua, Calcutta 1929.
- OBS The Origin of the Bengali Script, R.D. Banerji, Calcutta, 1919.
- ODBL The Origin and Development of the Bengali Language, 2 Vols. Chatterji, Calcutta 1926.
- OEP An Outline of English Phonetics, D. Jones, Cambridge 1950.
- OI 'Odīśā-ra Itihāsa' (History of Orissa), H.K. Mahtab, Cuttack 1948.
- OM Orissa in the Making, B.C. Mazumdar, Calcutta 1925.
- P. Padumāvati, L. Dhar, London 1949.
- PAPD Pre-Aryan and Pre-Dravidian in India, P.C. Bagchi, 1929.
- PLS Pali literature und sprache, Geiger, Strassburg 1916.
- PPB Phonetics and Phonology of Bhojapuri, Prasad, 1950. (Ph.D. Thesis).
- PS Prakrit Sarvasva, Mārkandeya.



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- PTSD Pali Text Society Dictionary.
- PWTE Phonetic weakness etc. by Turner, JRAS (1927), p. 227.
- ROC Report of the Orissa Committee, Vol. L1932.  
Calcutta
- Sāhitya-darpana by Viśvanātha Kavirāja,  
Ed. Kane, Bombay 1923.
- SD Sanskrit Dictionary, M. Williams, Oxford.
- SG Grammar of the Sindhi Language, E. Trumpp,  
Leipzig 1872.
- S.G. Sanskrit Grammar, Whitney, Harvard University  
Press, 1950.
- SGBL Seven Grammars of the Bihari Languages,  
Grierson, Calcutta 1883.
- SGLD Structure Grammatical der Langues Dravidiens,  
J. Bloch, Paris 1946.
- SII South Indian Inscriptions (texts), Vols. IV to X.
- SK Siddhānta-Kaumudī, Bhaṭṭoji Dīkṣita.
- SL Classical Sanskrit Literature, Krisnamachariar,  
Madras.
- SV Sarasvatī-vilāsa, Pratāparudradeva, Trans. by  
J. Foulkes, London 1881.
- S.V. Śaḍāvastya Vṛtti, P. Pandit, University of  
London, 1949. (Ph.D. Thesis).
- TAOPP Types of Ancient Oriya Prose and Poetry,  
Ed. A.B. Mahanty, Cuttack 1932.
- TD Telugu English Dictionary, Brown, 1903.
- TG A Progressive Grammar of the Telugu Language,  
Arden. (Various different editions consulted.)
- T.G. A Progressive Grammar of Common Tamil, Arden,  
5th Ed. Clayton, 1942.



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- TL            Tamil Lexicon, Madras University, 1924-39.
- TSOL        Typical Selections from Oriya Literature,  
             Ed. B.C. Mazumdar, 3 Vols. Calcutta University.
- VCIA        Verbal Composition in Indo-Aryan, R.N. Vale,  
             Poona 1948.
- VK           Visva-koṣa (Bengali Encyclopaedia), Vol. 5.
- WPL        Wilson Philological Lectures, R.G. Bhandarkar,  
             1929 Ed. Poona.

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Other works have also been consulted in  
addition to the above.



# GENERAL ABBREVIATIONS.

---

Ab, abl - Ablative  
 Absol - Absolutive  
 Ac, Acc - Accusative  
 Adj - Adjective  
 Ap<sup>er App</sup> - Appendix

Cd - Compound  
 Chap - Chapter  
 Col - Colloquial  
 Cond - Conditional  
 Cp<sup>er cf</sup> - Compare  
 Corr - Correlative

D, Dat - Dative  
 Demons, demonstr - Demonstrative  
 dial - dialectical, -ly  
 fem - feminine  
 fr - from  
 Fut - Future  
 G, Gen - Genitive

hon - honorific

IE - Indo-European  
 Imper - Imperative  
 Imperf - Imperfect  
 Indic - Indicative  
 Infin, Inf - Infinitive  
 I, Ins, Instr - Instrumental  
 inser, inscrip - inscription  
 Introd - Introduction

K - Konkani

L, Loc - Locative  
 lang - language  
 lit - literal, -ly  
 lw - loanword

masc - masculine  
 MIA - Middle Indo-Aryan  
 mod - modern

n - noun  
 NIA - Neo Indo-Aryan  
 No - Number  
 Nom, N - Nominative



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O - Oriya  
 OIA - Old Indo-Aryan  
 Orig - original, -ly

P or p - Page, Participle, Person, Perfect,  
 (according to context)

part - participle  
 Perf - Perfect  
 Pers - Person, Personal  
 pl - plural  
 Pres - Present  
 Prkt - Prakrit  
 pron, pro - pronoun  
 Prox - Proximate

sg - singular  
 S.No. - Serial Number  
 Skt - Sanskrit  
 St, Stand - Standard

Tel - Telugu  
 tsm - tatsama  
 tbh - tadbhava

Voc - Vocative  
 vn - verbal noun

@ - section

: - develops to, corresponds to.

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Sometimes small letters are used in place of capital letters e.g. abl - ablative, cd - compound etc. 'North Eastern Group' is sometimes used as a synonym for the 'Eastern Group'.

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## FOREWORD

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1. The study of the <sup>inscriptions</sup> epigraphy of the Neo Indo-Aryan languages offers much of interest. But, owing to lack of adequate materials, there is no separate work on N.I.A. epigraphy as a whole nor on the epigraphy of a particular language of the N.I.A. with the exception of Sinhalese.
2. On the other hand, the languages of the South Indian family, especially Tamil, Canarese and Telugu, are comparatively rich in epigraphic materials, dating from an early period. Unlike the Northern Indian languages they were relatively free from the dominating influence of Sanskrit and, as such, they developed literatures at a comparatively early period.<sup>1</sup>

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1. The oldest Tamil literature is said to date from the early centuries of the Christian era, while the most ancient specimens of inscriptions in Canarese and Telugu are said to date from about the middle of the 5th and 7th centuries of the Christian era respectively. (See Introduction, SGLD.) With reference to Telugu it is also noted that the first instance of an inscription which is partly in Sanskrit and partly in Telugu dates from A.D. 846-848 and that the first instance of a Telugu verse in inscription dates a little later. (See p.25 AC.) Tikkana, the translator of the Mahābhārata into Telugu flourished during the last part of the 13th century. (p.73 ibid.)



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3. <sup>1</sup> Oriya and <sup>1</sup> Marathi which are contiguous to Telugu and Canarese, possess a fairly large amount of old literature, the beginnings of which may be traced to the 13th century; they seem to be the foremost in the N.I.A. family in possessing a number of early documents on stone and copperplates. The latter fact may be partly due to their coming in contact at an early period with <sup>2</sup> Telugu and Canarese possessing early inscriptions.

Speaking for Oriya inscriptions, neither many students of Orissan history and literature nor many students of Indo-Aryan linguistics seem to know of the existence of such a large number of early inscriptions as are examined <sup>3</sup> or referred to in this thesis.

---

1. Namdev considered to be the first Marathi poet, some of whose stanzas are found in the Adigrantha of the Sikhs, belongs probably to the 13th century. Professor A.B. Mahanty refers in the introduction to 'Rāṁabibha', Cuttack 1940, to Oriya lyrical poetry in praise of Narasimhadeva of the 13th century. Professor K. Kar in his thesis for the D.Litt. degree from Utkal University entitled 'Āścaryacaryācāya' concludes that some of the caryās are in Proto-Oriya.

2. See the Appendix entitled 'Note sur quelques documents du vieux Marathe' in LFM. I know of a few Marathi inscriptions which appear to be of a later date. One is found in Orissa. I have come across a few inscriptions in some other languages of the N.I.A.

3. There are a few more early Oriya inscriptions e.g. S.I.I. VI, No. 1078 (in Telugu script), AR of 1933, No. 395 etc. which are not examined in this thesis.



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4. In 1950 I began collecting the texts of Oriya inscriptions published up to that time. After a search of the various Oriental journals e.g. J.A.S.B. (Calcutta), I.H.Q. (ibid.), J.B.O.R.S. (Patna), J.A.H.R.S. (Rajmundry), I.A. (Bombay), and the volumes of South Indian Inscriptions (texts), when a sufficient number of Oriya inscriptions from the 13th up to the 20th century was collected, it was decided to work on the earlier inscriptions.

5. I requested, on 30th May 1950, the Government Epigraphist, India, to help me with facsimiles of the Oriya inscriptions either published in SII vols. V and VI or awaiting publication. In this connection I later sent him the list of a few Oriya inscriptions, and some Telugu and Tamil inscriptions of the Gajapatis of Orissa, which are noticed in the Annual Reports of South Indian Epigraphy.<sup>1</sup> I also requested him to send me the facsimiles of the Puri and Bhuvanesvar temple inscriptions.

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1. Several years ago, I was shown by candlelight the inscriptions on the walls of the Jagannath Temple, Puri. But it was too dark to read them, even in the day time, due to the erection of other monuments in front. I am almost certain that these are some of the inscriptions dealt with in this thesis.



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6. The Government Epigraphist was kind enough to send me at intervals the facsimiles of the majority of these inscriptions and the photoprints of some others. He also helped me by his calculations to settle the chronology of several early Oriya inscriptions written in Telugu script and approved of my preparing photostatic copies of the facsimiles.

7. For this generous help, I am very grateful to the Archaeological Department, Government of India. Here I have to acknowledge the unfailing courtesy and helpful attitude of Dr. B. Ch. Chabra, the Government Epigraphist, <sup>Superintendent for Epigraphy and Dr. D.C. Sircar</sup> and Mr. N.L. Rao, ~~his assistant~~. I must also thank their office staff at Ootacamund and Madras.

8. About 40 Oriya inscriptions printed in Devanāgarī in SII V and VI have been edited in this thesis from the materials supplied by the said authority. Only in respect of Serial Nos. 40, 44 and 45, no facsimiles or photoprints could be obtained. As regards the Oriya inscriptions in Telugu script, many of them deciphered in the Office of the Government Epigraphist, India, I have suggested emendations in the footnotes.

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1. In some cases the text has been restored to a considerable extent, e.g. the text of Serial No. 41 (SII VI, 1162) consists of 4 lines in SII but the text as restored in the thesis consists of 12 lines.



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9. The impressions of the Puri and Bhuvaneshvara temple inscriptions supplied by this authority did not contain all the 14 inscriptions published by M.M. Chakravarti in J.A.S.B. 1893. I therefore requested the Special Officer of Archaeology, Government of Orissa, to send me impressions of them. He sent me, rather late, some of these and the fragmentary reading of two others. So 10 out of 14 inscriptions, referred to above, have been edited in the thesis and their text revised in the light of two sets of impressions taken at an interval of 50 years, and in the light of previous readings. I am indebted to the Special Officer of Archaeology, Government of Orissa, for his help.

10. In the beginning of the long vacation of 1950, I began indexing the words of the inscriptions from my copy of the printed texts (or in a few cases from my reading of the published facsimiles), after arranging them chronologically.<sup>1</sup> So when the first lot of impressions reached me in about August 1950 I had to correct my copy of the printed texts in the light of reading from the impressions, revise and proceed with the work of indexing. This procedure was repeated when other sets of impressions or photoprints arrived.

---

1. This chronological arrangement based on previous publications has not been disturbed, though my reading of dates from the facsimiles differs in some cases from that of previous publications. This is done in order to avoid dislocation.



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11. As almost all the impressions were in a condition too delicate for frequent handling, and as the photoprints (and photoplates of journals) were too small in size, and as I also wanted to keep copies myself for constant reference, I requested the Goldsmiths Librarian, University of London, to prepare for me photostatic copies of nearly all these. I am grateful to him for his preparing these copies so well for me, the originals of some of which were very long (from 4 to 6 ft.), full of creases and, as such, unwieldy.

12. Again in the light of fresh readings from the photostatic copies, I had to revise the text and the Index which had been based on my readings from the impressions. It is these photostatic copies which I consult repeatedly and correct the text and Index if necessary. One instance of correction may be cited here.

In Serial No. 48, lines 7-8, the printed text (SII V, 1161) reads 'agrate Nāyaka mule' lit. 'in the presence with or under the charge of Nāyaka'. When I compared the printed text with the impression and, after an interval, with the photostatic copy, the reading appeared to be authentic and I transcribed and translated accordingly. But, a few months later, when I again examined the photostatic copy, the reading suggested was 'Aprate Nāyaka mule' i.e. with or under the



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charge of Aparti Nayaka. Here the scribe equates 'Aparti' - a familiar and significant name in Orissa - with 'aprate' and hardly distinguishes between the orthography of 'p' and 'g' as elsewhere in the inscription. The reading 'aprate' which fits in with the context has been accepted as final and authentic.

13. In editing the Oriya inscriptions of the Puri temple from the readings of R. Mitra, M.M. Chakravarti, and from the estampages, I have realised the truth of Mr. Master's communication to me that a very bad manuscript sometimes preserves better readings than a very good manuscript. For example I quote the following readings:-

In the eighties of the 19th century, R. Mitra read 'nigigiri bibho Jagannātha'. (24.5)

About 20 years afterwards M.M. Chakravarti, who was aware of R.Mitra's reading, and whose readings on the whole, are much more authentic than R. Mitra's read

'niyogibi bibho Jaganātha'.

The reading adopted in this work is

'nigirihibi bho Jagaranātha'

which means 'I shall punish (denominative from Sanskrit nigraha) Oh Jagannātha.'

Here R. Mitra's reading, though mostly meaningless and perplexing, is nevertheless more authentic than that of M.M. Chakravarti. The correct reading was arrived at in this case, as in some others, after repeated examination



and reflection, long after I first read the facsimile.

The text of the Narasimhanatha Temple inscription (Appendix No. 4) offered in this thesis is different in some respects from its text published by other scholars since its discovery in the 19th century.

14. Apart from a few inscriptions which are published here for the first time due to the courtesy of the Archaeological Department, the text of the rest, as given in this thesis, differs in many places from the text previously published. It has not been possible to note all the readings of previous workers in all these cases. Where I was more or less doubtful as to my own reading or where citation of a previous reading may enable the reader to criticise my reading, I have tried to cite 'variants' or alternative readings. But since the references to previous publications have been noted, generally, at the beginning of the text of each inscription, they can be easily compared. And for a critical examination of the texts offered here, an examination of the previous publications is indispensable. A set of <sup>74</sup>selected plates, however, is submitted herewith.

15. I am obliged to the editors of the various Oriental journals and the publishers of the Nellore Inscriptions not only for having copied the text of some inscriptions as a preliminary to my study of the Oriya inscriptions but for



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having reproduced and enlarged some plates from their publications for my own purpose.

16. There are a few places where, chiefly owing to the defacement or illegibility of the facsimiles, the reading offered is doubtful and here I have tried to transcribe the text as it appeared to me and then to suggest other possible readings or my emendations.

17. All the inscriptions up to and including Serial No. 55 have been indexed, except for a few places where, at the time of indexing, the reading appeared very doubtful. In some of these cases the Index has been supplemented and revised.

On the whole it may be stated that the text up to Serial No. 55 has been dissected and shown in the Index. A few early Oriya inscriptions which are either too fragmentary or are not definite as to their date have been relegated to the Appendix. In a few cases I have allowed the reading of previous scholars to stand in the Index along with my latest reading, though the former may not appear in the text portion.

18. If the text and the facsimiles of the inscriptions or only the latter had been accessible to me at the beginning of my work, I would have been saved from much trouble and worry and the arrangement, especially the



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the chronological arrangement, in indexing would have been more satisfactorily followed. But this was unavoidable and I had to index and even translate a few inscriptions at the final stage.

19. I tried to get the facsimile of Serial Nos. 7 and 8 which are the longest Oriya records on copperplates but according to one source of information <sup>it is</sup> they are missing. But I have got good facsimiles of other contemporary copperplate grants in Sanskrit of the same royal house and in <sup>a similar</sup> the same script. I have therefore suggested emendations in a few places in the readings of M.M. Chakravarti where his text is defective.

20. Of the inscriptions dealt with in this thesis only six are inscribed on copperplates, viz. Serial Nos. 7, 8, 18A, 31, 45A, 45B. Of these I have got the facsimiles of Nos. 2, 18A, 31 and 45B and ~~only the reverse of 45A~~. The rest are inscribed on stone and mostly on stonewalls of temples. The stone-mason who belonged to the permanent staff of a great temple (cp. Appendix No. 6) must have been at a disadvantage to chisel his letters into the existing stone walls of the temple than his confrere who inscribed on copperplates. On the whole, it has been easier to decipher the copperplates than the lithic records.

21. Of all the 71 Oriya inscriptions whose text is



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embodied in this thesis, only 9 have not been read by me from the facsimiles. They are Serial Nos. 1, 3, 5, 7, 9, 11, 12, 20, 27, 30, 32, 40, 44-45, 48 (partly). But by a comparative study, their text has been elucidated. This elucidation is embodied in the footnotes to the published texts which have been given in the thesis.

22. All the mistakes or scribal errors in the text, especially spelling mistakes, have not been corrected in the footnotes. Most of them are quite obvious.

23. When the text of the published inscriptions was first collected it appeared that a few inscriptions had been translated into English and the text of many others was so fragmentary and uncertain that it was not possible to give a consistent translation. But after reading from the facsimiles and making a critical examination of all the inscriptions, it is now possible to give the translation of all of them.

All the inscriptions from Serial No. A to Serial No. 55 and <sup>almost</sup> all the Oriya inscriptions in the Appendix have been translated. Of these inscriptions not more than twenty had been translated before.

I have attempted as far as possible to give a literal translation so that by comparing the translation



with the original one may have some idea of the language of the original. However, to get at the meaning of a particular word or expression, the glossary has also to be consulted.

24. The system of transliteration which is followed in transcribing the text of the inscriptions and indexing the inscriptional words and the linguistic discussions in the thesis has not generally been followed elsewhere with respect to proper nouns, e.g.

(a) When the word Kataka, referring to the capital of Orissa occurs in the text, it is transcribed in that form in the text, Index and in the chapters on linguistic discussion. Otherwise it is written Cuttack. Similarly with regard to such words as Bhuvanesvara, Chicacole, Puri, Marathi, Gujarati; in these cases diacritical marks are hardly necessary.

(b) Since the system is followed of putting diacritical marks in the text and in the index, which almost completely reproduces the text, it is not indispensable with regard to the proper names in the Translations.

25. All dates in the thesis are approximate and refer to the Christian era unless otherwise specified or indicated from the context. For instance if it is stated



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that a particular king reigned from 1238 to 1264 A.D., it may be that he reigned from 1237 to 1263 A.D.

Due to the fluctuation of political boundaries of teluks and districts and provinces or states during and after the British period, there may be some discrepancy with regard to the situation of the places where the inscriptions were found; similarly, with regard to the identification of places mentioned in the inscriptions. Such discrepancy, if any, can be easily detected and reconciled.

The text of Serial Nos. 13 and 15 of the Appendix may be taken as tentative.

Finally, my thanks are due to the Librarians of the Univ. Library, of the School of Oriental and African Studies, India House, the <sup>C.W.R.</sup> India Office, the British Museum and the Royal Asiatic Society for helping me with reference books and journals, and I close with a sense of gratitude to my teachers at the School of Oriental and African Studies, especially to Professor J. Brough who supervised this work.

K.B. Tripathi.

University Library,  
London.



PART I  
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## CHAPTER 1

### An Introduction to the study of Oriya<sup>1</sup> Inscriptions.

1. Orissa is comparatively rich in materials for the study of Indian epigraphy. Her rocky hills, her famous caves and temples, built of hard stone, contain inscriptions from the third century B.C. down to the modern period. <sup>Eleven out of</sup> The fourteen rock-edicts of the Emperor Asoka and his two special Kalinga edicts, all of the third century B.C., were inscribed on the Dhauli hill near Bhuvanesvara in the Puri district and on the Jaugada hill in the Ganjam district. <sup>2</sup> They are written in the Brahmi script in an early form of a Middle Indo-Aryan language (cp. Turner, Gujarati Phonology, p.333) as opposed to Sanskrit. Next we come to the unique and well-known Hatigumpha inscription of King Kharavela with its related minor group of inscriptions inscribed on the twin hills of Khandagiri and Udayagiri near Bhuvanesvara. <sup>3</sup> The Hatigumpha inscription belongs to a date not later than the first century A.D. <sup>4</sup> It is also written in Brahmi script and in a language cognate to that of the aforesaid

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1. Oriya is the principal language of the State of Orissa on the east coast of India. In 1936, it was created a separate province. In 1948 and 1949, about 24 small states were merged with Orissa. It has an area of 59,869 sq. miles and a population of 146 millions. For Oriya spoken elsewhere see LSI, V, pt.2 and ROC, p.4 ff.  
2. C.I.I. 3. O.B.I. 4. O.B.I. p.281.



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Asokan inscriptions but very different in style. Its language, remarkable at once for brevity and elegance, is very closely akin to Pali. Besides the minor inscriptions inscribed in Brahmi script, mentioned above, the caves of Khandagiri and Udayagiri contain also a few short inscriptions in Sanskrit, written in a script approaching the Devanagari script. They appear to belong to a period of two centuries subsequent to the latter half of the eighth century A.D.<sup>1</sup>

2. For a few centuries after the dates of the last-mentioned Brahmi inscriptions the history of Orissa appears <sup>comparatively</sup> to be dark, up to the beginning of the seventh century A.D.<sup>2</sup> A few Ne stone or copperplate inscriptions of Orissa belonging to the period (100 A.D. - 600 A.D.) have<sup>3</sup> yet received the attention of scholars. However, we have the copperplate inscription of Maharaja Mahasamanta, Madhavaraja II, belonging to A.D. 619-620,<sup>4</sup> (dated in the Gupta year - three hundred), discovered in the district of Ganjam. The language of the inscription is Sanskrit and the alphabet is in a transitional stage from the Gupta to the <sup>acute-angled</sup> Nagari alphabet.

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1. E.I. Vol. XIII, 1915-1916, p.159-167, text, trans. etc. with plates - Banerjee. 2. The recent excavations at Sisupālagada, an early historical fort at Bhuvaneshvara near Asoka's Dhauli edict, throws light on this dark period of Orissan history. It was occupied between c.300 B.C. and 350 A.D. For coins etc. discovered here, see B.A.S.I. 1949. 3.\* Honble. H. Mahtab refers to a long undeciphered stone inscription at Udayagiri in the district of Cuttack.

\* But see now Ch.4A, pp.3-4.



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As regards its orthography, we find that 'b is represented throughout by the sign for v' which, it may be noted, characterises the orthography of the Oriya language. From this time onwards almost up to the end of the independent sovereignty of Orissa, about 1568 A.D., we have a very large body of Sanskrit inscriptions discovered throughout Orissa (and elsewhere), either inscribed on copperplates<sup>1</sup> or hewn on stone slabs and stone walls of temples. Sometimes we find in them traces of Oriya words and expressions in current speech especially in the mention of place-names and names of persons. For instance, in the Khurda copperplate grant<sup>2</sup> of Madhava, paleographically belonging to a date not later than the seventh century A.D., the part of the village granted is 'kumbhāracchṭ' (kumbhāra being the Oriya word for Sanskrit kumbhakāra, a potter), situated in the district of Thorana.

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(Continued from p.2. Note 3.) See H.O. (in Oriya), p.78, 1948, Cuttack. 4. E.I., Vol. VI, 1900-1901, p.143-146. text, trans. etc. with plates - Hultzsch.

1. Some of these royal donors of Sanskrit copperplate land grants were devotees of Buddha as Subhakaradeva who is said to have sent about 795 A.D. a Buddhist manuscript to the Chinese emperor. E.I., XV, 1919-1920, p.1-8, text, trans. plates - Banerjee, p.363, Note - Levi. 2. J.A.S.B., Vol. LXXIII, 1907, p.282, text, trans. etc. with plates by G.M. Laskar. It is interesting to find here phrases reminding us of expressions in the aforesaid Kharavela inscription.



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Again in the Mandasa plates<sup>1</sup> of Anantavarmadeva of A.D. 991 we find the Oriya word 'bhituru' from Sanskrit abhyantara, pandara (text - padnara) i.e. fifteen, Sanskrit pañcadaśa. Here also b stands for b and v. In S.I.I. Vol. V. No. 1121 (c. 1069 A.D.) the Oriya verb 'diḥā'<sup>2</sup> (gave) is used. A Sanskrit copperplate land grant of King Nṛsimhadeva II (A.D. 1296) accidentally dug out of earth at Kenduapatna, contains a number of Oriya words<sup>2</sup> (inter-woven in its Sanskrit texture).

3. The study of the aforesaid inscriptions written either in early M.I.A. languages or in Sanskrit<sup>3</sup> with a view to finding out the light which they may throw on the evolution of the Oriya language is outside the scope of the present work, but some words of the said Asokan and Kharavela inscriptions will be mentioned in the thesis in connection with their cognate or similar forms occurring in Oriya inscriptions.

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1. J.B.O.R.S. XVII (1931) p.175. text, notes etc. with plates by Ramdas. Mr. S.N. Rajaguru draws my attention to some Oriya words e.g. jana (person), dui (two), in the Kambakaya inscription of Udayaditya, a contemporary of Devendra Varma of the Ganga dynasty. Telugu-Bhārati p.124, Vol. IV(11) 1927. 2. J.A.S.B. Vol. LXV, 1896, p.229. - N.N. Vasu. 3. Hon'ble. Mahtab refers to traces of Oriya phonology in Skt. copper-plate grants of the Kings of the Soma or Kesari dynasty of Orissa e.g. jotita has been written for dyotita (illuminated), Yajāti for Yayāti (name of a king) H.O. (in Oriya) p.100.



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4. Besides the large number of Sanskrit inscriptions either on copperplates or on stone belonging to the Ganga Kings of Orissa which have been discovered in Orissa and in the district of Vizagapatam in Madras Presidency, we have a number of Telugu and Oriya inscriptions<sup>1</sup> belonging to the Ganga period of Orissan history (A.D. 1076 to A.D. 1435). The Oriya inscriptions of this period discovered so far are comparatively few and some of them are written in Telugu script perhaps due to the situation of the manuments in bilingual areas. About a dozen of the Oriya records, belonging to the Ganga period, some of which are bilingual, are examined in this thesis. Before passing on to the next period of Orissan history, it should be noted that a large number of Sanskrit works were written in Orissa during the Ganga period under royal patronage. Some of them have come down to us, such as the *Sāhitya-darpaṇa* of Viśvanātha Kavirāja, *Ekāvalī* of Vidyādhara, *Saḥṛdayānanda* of Kṛṣṇānanda, and the astronomical work *Bhāsvatī* of Śatānanda.

5. The next dynasty in the history of Orissa called the Solar dynasty which ruled from 1435 A.D. to about

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1. S.I.I. Vol. IV, 1924; Vol. V, 1926; Vol. VI, 1928; Vol. X, 1948.



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1540 A.D. for about a hundred years in Orissa and a part<sup>1</sup> of Bengal, and for about three quarters of a century, in a large part of Southern India, has left us rich epigraphic materials written not only in the Sanskrit language but also in different modern Indian languages, such as Oriya,<sup>2</sup> Telugu<sup>2</sup> and Tamil.<sup>3</sup> During the early part of the sixteenth century Virabhadra a prince of this line as a Governor of Kṛṣṇadeva Rāya, the great King of Vijayanagara, has also left us at least two inscriptions<sup>4</sup> in Canarese in Mysore.

6. The inscriptions of the kings of this dynasty, popularly known as the Gajapati dynasty, especially of Kapilesvaradeva (A.D. 1435-1467), the founder and most powerful sovereign of the dynasty, have been discovered in<sup>5</sup> the district of Mēdnapur in Bengal, in Orissa and in different districts of Madras Presidency including the<sup>6</sup> Tamil district of Trichinopoly. A Telugu inscription of Kapilesvara's son has also been found in Warangal fort<sup>7</sup> in the state of Hyderabad.

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1. I.H.Q., XXII, No.1 (Gajapati record of A.D. 1454, South of the Kṛṣṇā); S.I.I., X, 737 (Gajapati record of A.D. 1526 in Guntur District). 2. S.I.I., Vol. IV, 1924; Vol.V, 1926; Vol. VI, 1928; Vol. X, 1948. 3. A.R., 1919, p. 52; 1938, p.16. 4.(a) A.R., 1918, para. 72; (b) E.C., 1903, Vol. XI, p.127. 5. B.D.G.M., Calcutta 1911, p.179. 6. For the Gajapati record at Srirangam of A.D. 1464, see p.57 B.A.S.I. Jan. 1949. Srirangam is about 2½ miles north of the city of Trichinopoly. 7. S.I.I., Vol. VII, No. 733.



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7. The Oriya inscriptions of the Gajapati kings are not confined to the province of Orissa. A number of them are found in the district of Vizagapatam in Madras. In the trilingual copper-plate grant of Kapilesvara, found in the Bap<sup>a</sup>ṭāla taluk, in the Guntur district of Madras Presidency, a digest of the grant portion is given at the end, in the Oriya language and script. The third king of this dynasty - Prataparudradeva - has left us an interesting copperplate land-grant written partly in Oriya and partly in Telugu.<sup>1</sup> This was found in the Nellore district near Madras. His son Virabhadra, mentioned above, with many titles, including the title of Dravilamamdalesvara (the Lord of the Tamil province), in another copperplate land-grant discovered in the Nellore district, begins<sup>1</sup> the grant in Oriya and closes with Telugu. The aforesaid Bap<sup>a</sup>ṭāla grant (Oriya portion only) and these Nellore grants are all examined in this work and the authors of the Nellore<sup>2</sup> grants have now been identified. The largest number of the Oriya inscriptions examined here belong to the Gajapati period of Orissan history.

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1. N.I. Copperplate No. 21 (page 182), Copperplate No. 22. 2. A small group of Gajapati Oriya lithic records, found at Kondapalli in the Kistnā district and at Kondavidu have also been presented here.



8. It should be mentioned here that a few Oriya lyrical verses of Kapilendradeva (Kapilesvaradeva) have survived to us embedded in his Sanskrit play - Parasurānavijaya. To his son and successor Purusottamadeva A.D. 1467-1496, the Madala Panji (the temple-chronicle of Puri) ascribes both scholarship and encouragement of scholarship; while to the next king Prataparudradeva (A.D. 1497-1540?), celebrated as a disciple of the famous Chaitanya and also as a patron of literature, is attributed the authorship of the Sanskrit Sarasvatīvilāsa,<sup>1</sup> a legal treatise.

9. We have included in this work, about half a dozen Oriya lithic records (among them a few sale deeds), all belonging to the reign of Govindadeva (A.D. 1541-1549), a minister of the later Gajapatis, who usurped his master's throne.

10. Mukundadeva (A.D. 1559-1568) formerly a minister, supplanted, in turn, the short-lived dynasty of Govindadeva and reigned for about eight years and has left us lithic records in Oriya in the district of Vizagapatam and in Telugu in the district of East Godavari, both in Madras Presidency. His Oriya records have been examined here.

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1. Ed. R.S. Sastry, Mysore, 1927.



This king is praised in the colophon of Prākṛta-sarvasva<sup>1</sup> of Markandeya of the district of Puri.

When Makundadeva fell in a Civil War in 1568, there was anarchy in Orissa for a period of about twenty years after which it became a dependency of the Mogul Empire; but a considerable amount of authority and control was left to the later Maharajas of Puri and Khurda and the ~~few~~ predatory chiefs of Orissa in their states both during the Muslim period (circa A.D. 1590-1751) and the Maratha period (A.D. 1751-1803) of Orissan history.

11. Before briefly dealing with the later Oriya inscriptions, it should be noted that there is said to exist a lithic record in Oriya (an inscription on a stone slab set up on the Markandeya river-bank) at Chapka, "a village thirty-five miles from Jagadalpur"<sup>2</sup> in Bastar State in the Central Provinces (Madyha-pradesa).

12. At least three Oriya inscriptions,<sup>3</sup> have been found in a temple of village Kasiari or Kesiari situated ten miles northwest of Kharagpur in the Sadar sub-division of the Midnapur district in West Bengal. Two of them are dated in saka 1526 (A.D. 1604), and the third in saka 1537 (A.D. 1615).

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1. L.G.P. page 90. 2. A.R. 1909, page 113; I.C.P. 1932, page 170. 3. H.R.C.P. Vol. XXI, 1944, p.88 text, trans. etc. Acharya; Vol. XXII, 1945, p.86-89, text, trans. etc. Acharya;



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13. There is one Oriya rock inscription near Athagarh Fort, ten miles from the town of Aska in Ganjam, dated saka 1512 (A.D. 1590)<sup>1</sup> and a couple of Oriya stone inscriptions at the village of Sirjang in the Sadar-subdivision of the Balasore district,<sup>2</sup> dated saka 1517 (A.D. 1595) and also another pair of Oriya stone inscriptions in the Siva temple at Purnapatna on the way to Parlakimedi from Naupada railway station one of which is dated saka 1713.

14. Besides these we have twelve Oriya documents, mostly copperplates, belonging to the 17th, 18th and first half of the 19th centuries. In many cases reading from the facsimiles we find in them the specimens of Colloquial Oriya as in early Oriya inscriptions but diversified by the free use of words of Perso-Arabic origin. Sewell notes about three copperplate grants in Oriya (Nos. 153, 154, 215, List of Antiquities, Madras, Vol. I, 1884). All of them do not belong to the independent Hindu sovereignty of Orissa.

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1. J.B.O.R.S. 1929, p. 195 Jagadev, p. 201 Banerji.
  2. H.R.C.P. Vol. XXII, 1945, p. 86 and J.O.A. 1940, pp. 21-32.



Previous Works on Early Oriya Epigraphy

15. One of the earliest scholars interested in the inscriptions of Orissa was Major Kittoe who, but for the intervention of the temple priests of Puri and Bhuvanesvar, would have taken in the early 19th century estampages of some Oriya inscriptions from the <sup>1</sup>Puri and Bhuvanesvar temples that are presented here. Beames, who had early vindicated the independent status of the Oriya language, published with plates the copperplate axehead grant of <sup>2</sup>King Purusottamadeva. This grant was later published by <sup>3</sup>Sir Edward A. Gait. Beames also referred to the <sup>4</sup>Sirjang inscription.

16. One of the earliest scholars, however, to work on Oriya epigraphy was Rajendralal Mitra who brought to the notice of the world of letters twelve Oriya inscriptions (A.D. 1438-1545) occurring on the jambs of the doorway leading to the audience chamber of the famous

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1. See J.A.S.B. No. 79 (July 1838), p.684; also J.A.S.B. Vol. VIII, part I (May 1839), p.368. Kittoe saw "slabs of chlorite with inscriptions" on the Konarka temple, which "were removed about 1815 or later by some European officer."  
 2. I.A., I. (1872), p.355, text, trans. etc. with plate, Beames. 3. J.B.O.R.S. IV (1918) pt. IV, p.361.  
 4. J.A.S.B. 1883, p.234.



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Jagannath temple at Puri. He published the text of the inscriptions with a translation as an appendix to the <sup>1</sup>Antiquities of Orissa, Volume II. His reading would have been far more unsatisfactory than it actually is, had he not had the assistance of the Headmaster and the Oriya pandits of the Government school, Puri, for before receiving such help he wrote, "They (the inscriptions) are in the Uriya language and character, written in the most corrupt orthography and syntax and so faulty in construction that ordinarily educated Uriyas can scarcely <sup>2</sup>make out their meaning."

17. After a lapse of about one decade M.M. Chakravarti published these twelve inscriptions of the Jagannath temple along with two others of the <sup>3</sup>Lingaraja temple at Bhuvanesvar with English translations. The text offered by him differs considerably from that given by Mitra and is much more authentic. He also published two long copperplate inscriptions of King Nrsimhdeva IV of Orissa written partly in Sanskrit and <sup>4</sup>and partly in Oriya. These belong to A.D. 1383-1384

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1. A.O. p. 165.      2. *ibid.* p. 120.  
 3. J.A.S.B. Vol. LXII, 1893.  
 4. J.A.S.B. Vol. LXIV, 1895.



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and A.D. 1394-1395. The Oriya text written in prose is devoted to the grant portion of the documents, covering several pages in the printed journal. The grants show the Oriya language akin to modern Colloquial Oriya apart from a few archaisms. The same scholar also published a very short, undated inscription on stone (14th century A.D.)<sup>1</sup> from the famous Konarka temple. All these inscriptions except the last were published by him without the facsimiles.

18. In 1916, a Tamil-Oriya bilingual stone-record, inscribed in Grantha cum Tamil and Proto-Oriya scripts was accidentally unearthed from Bhuvanesvar. This was published by G. Sircar in 1924,<sup>2</sup> with a large portion of the Tamil text, and with the complete Oriya text, as deciphered by Pandit H.P. Sastri.

19. The first attempt at philological study of the Oriya text of this bilingual record as well as the copper axehead grant was made by B.C. Mazumdar,<sup>3</sup> and later another attempt at interpretation was made by Professor A.B. Mahanty,<sup>4</sup> a native Oriya scholar. This last attempt cleared away

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1. J.B.O.R.S. 1917, p.282. 2. J.A.S.B. (N.S.) Vol.XX, p.41.  
 3. T.S.O.L. Vol.III, introd. To this scholar we owe the notice of the Khamesvari temple rock inscription in Oriya at Sonepur belonging to the 12th century A.D. A portion of it reads "ye harai tãhãra mundare Brahmataãla Rudrataãla padai" (transcribed from B.C. Mazumdar's quotation in Bengali script). See p.249, H.B.L. 4. T.A.O.P.P. p.48.



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some doubtful points which had defied interpretation. We also owe to B. Misra, an Oriya Pandit, a fresh reading and an impression of the Narasinghanatha-temple stone<sup>1</sup> inscription of the Sambalpur district which may belong to A.D. 1413 (Pandeya) rather than to A.D. 1359-1360 (Bhandarkar).

20. While these scholars were gradually collecting and publishing the Oriya inscriptions of the northern part of Orissa, the Madras Epigraphical Department was busy systematically collecting the inscriptions of the various districts of Madras, including the Ganjam district and a portion of the Vizagapatam district which have now been amalgamated with the province of Orissa. About forty-three Oriya inscriptions thus collected have been published in South Indian Inscriptions, Volume V and Volume VI in Devanagari transcription, according to the readings of G. Ramdas. Speaking about the Oriya inscriptions, printed in S.I.I. Volume V, the editor commented inter alia that, "the texts given there have to be considered as tentative." There are at least half a dozen early Oriya inscriptions, written in Telugu script, in the said two volumes. Some of them were transcribed at the office of the Government Epigraphist for India. G. Ramdas and the Raja of Tekkali

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1. I.H.Q. Vol. XII, 1936, p.485.



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(L. Jagadeb) have also worked on later Oriya inscriptions which are not included in the scope of the present work. R.D. Banerji, G. Ramdas and R.S. Rao have also noticed a number of Oriya inscriptions as historians.

Though my reading of the inscriptions from facsimiles differs sometimes considerably from the texts offered by previous scholars I am much indebted to them as regards the inscriptions which have been previously published.

21. The importance of the study of these inscriptions is three-fold: linguistic, historical and paleographical.

The earliest dateable work in Oriya literature is the version of the Mahabharata written by Sarala Dāsa. He mentions, in the introduction to his work, King Kapilesvara (A.D. 1435-1467) as his contemporary, so that the work belongs to the middle of the 15th century. He refers in his work to 'Kalāsā' which appears to be the same as Kalāsā Cantisā, a lyrical work of thirty-four stanzas in alphabetical order, which has come down to us. 'Keśaba Koili' a very popular lyric of the Cantisā type, may or may not be prior to the 15th century. At least nothing definite can be stated with regard to its date. Other well-known works of Oriya literature such as the



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Bhāgabata of Jagannāth<sup>a</sup> Dāsa and the Ramayana of Balarāma Dāsa etc. are all subsequent to the middle of the 15th century. Jagannāth<sup>a</sup>, Balarāma, Acyutānanda, Yasobanta and Ananta, all well-known authors, and all followers and contemporaries of Caitanya, belong to the close of the 15th century and the first half of the 16th century.

22. In Orissa it is difficult to find early manuscripts of these authors on account of the ravages of the damp climate and insects. The printed texts of these authors have been far from satisfactory<sup>1</sup> for their text has been tampered with freely and modernised. No attempt at critical editions of these works has been made except perhaps in the case of Jagannāth<sup>a</sup>'s Bhāgabata. Hence in order to investigate the evolution of the Oriya language a study of the inscriptions is very valuable. Many of the inscriptions which are studied here are contemporaneous with the earliest authors of Oriya literature and several of these inscriptions are much earlier. The importance of these "monuments descending to us directly from past times, monuments which did not pass from copyist to copyist, through a long chain of tradition"<sup>2</sup> cannot be exaggerated.<sup>3</sup>

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1. T.A.O.P.P. Introduction, p.11.      2. L.S. p.141  
 3. The earliest Oriya inscription belongs to the eleventh century.



23. These Oriya inscriptions are written in prose and in the spoken dialect of the common man and on the whole are fine specimens of colloquial Oriya. Some of the inscriptions of the Ganga period, like Serial Nos<sup>3&5</sup> ~~10~~, appear to be strongly dialectical.

The style of the Jagannatha temple inscriptions appeared so different to Mitra as to elicit from him the observation that they were written in the most corrupt orthography and syntax and were so faulty in construction that ordinarily educated Oriyas could scarcely make out their meaning. These very inscriptions along with the two Bhuvanesvara inscriptions, as published by Chakravarti, and the copper axehead inscription, as published by Sir Edward Gait, all dated between A.D. 1434 and 1550<sup>1</sup> were noticed by Dr. S.K. Chatterji<sup>1</sup> and were thus appreciated by him:

"The early Oriya of these inscriptions is a living speech. Oriya in literature is more Sanskrit-ridden than Bengali and the language there is never so interesting as in these not very long specimens in the inscriptions; except that a few archaic or obsolete forms are preserved in the former (e.g. the conjunctive in -ina) and that in quantity it is

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1. O.D.B.L. p.107



quite a respectable body of national literature in the language." The truth is that modern Oriya, like her sister Bengali, has been too much dependent on Sanskrit and is like "an overgrown child tied to its mother's apron-strings, and always looking to her for help when it ought to be supporting itself."

24. That the language represented in these inscriptions was free from the overriding influence of Sanskrit and that it reflects the speech habits of the common man can be illustrated copiously:

<u>Oriya Literary Forms</u>	<u>(Usual) Inscriptional Forms</u>
1. Mahāpātra	Māhāpātra or - pātre.
2. Kalāśī	Kalisi
3. Paṭṭanāyaka-ñkara	Paṭanāe-ñkara
4. Kapileśvara	Kapilesara
5. Kṛṣṇa	Kṛṣṭa(m)
6. ahite	anahite
7. rājye	rāije
8. drohī	dorehā
9. bijaya	bije
10. śukla	sukala
11. pātaka	pāteka
12. pātaka	pāteka



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|----------------------|---------------------|
| 13. Sandhivigraha    | Sanimigra or -bigra |
| 14. Puruṣottama Dāsa | Pr̥sotma Dāsa       |
| 15. Karpūra .        | Kapuru.             |



CHAPTER 2The Historical bearing of the InscriptionsInscriptions belonging to the reigns of the Ganga Kings.

1. Serial No. A appears to be a royal charter granted in A.D. 1010 or A.D. 1051 by a king who is called Antantavarma in the charter. The introductory phrases of the charter are partly identical with those of Serial No. 1133, S.I.I. Volume V. The records of the Ganga kings of Kalinganagara show that "Anatavarma is a title, borne by many kings of the dynasty." The Anantavarma of our record then may be identified with a King Vajrahasta who is said to have ruled from A.D. 979 (?) to 1014 or another King Vajrahasta, one of his successors, who is said to have ruled from A.D. 1037 to 1070.

2. Whether the king mentioned in the record be Vajrahasta of 979 (?) to 1014 or Vajrahast of 1037 to 1070, it is definite that his kingdom included in the first half of the 11th century a part of the Oriya-speaking region in what is now the southern part or frontier of Orissa. He is an ancestor of Codagangadeva<sup>1</sup> (A.D. 1077-1147) who is celebrated as the conqueror of Utkal (the then Northern Orissa) and immortalised as the builder of the present Jagannatha

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1. That he was born of a Cola princess is, perhaps, indicated by the word Coda prefixed to his patriarchal name.



temple of Puri. Codaganga removed his capital in A.D. 1135 from Kalinganagara (now called Mukhalingam) <sup>near the</sup> Southern <sup>frontier</sup> Orissa to modern Cuttack, since then the capital of Orissa. His empire seems to have extended up to the Godavari in the south.

3. A genealogical table of the Ganga kings of Cuttack is given below with approximate chronology in the Christian era:

Codagangadeva 1077-1147

Kamarnnava 1147-1156	Raghava 1156-1170	Rajaraja 1170-1194	Anangabhimadeva 1194-1198
		Rajaraja 1198-1211	
		Anangabhimadeva 1211-1238	
		Narasimhadeva I 1238-1263	
		Bhanudeva I 1263-1279	
		Narasimhadeva II 1279-1305	
		Bhanudeva II 1305-1328	
		Narasimhadeva III 1328-1352	
		Bhanudeva III 1352-1378	
		Narasimha IV 1378-1405	
		Bhanudeva IV 1405-1435	



4. Estampages of several inscriptions of the Lingaraja temple Bhuvanesvara (kindly sent by the Government Epigraphist, India) contain records belonging to the reigns of the early Ganga kings of Cuttack. These mostly record votive offerings of land for the upkeep of perpetual lamps and contain a large number of village names of philological interest e.g. Madākhanda, Botandā, Mandigulā, Bārijangā etc. Some Oriya words e.g. dilā (gave), debāka (should give), tandakāra (a punitive policeman) etc. are also found in them. These inscriptions are mostly written in Sanskrit prose (though sometimes ending in an Oriya verb) and as such their text is not examined in this thesis. There is among them one fragmentary inscription in Oriya script and language <sup>perhaps</sup> belonging to the reign of Kapilesvaradeva, who succeeded the last Ganga king.

<sup>Some</sup> None of these inscriptions (about twelve in number) are known to have been published and a few of them only are noticed in J.A.S.B. Volume LXXII, part I, 1903, p.115 ff.

The inscriptions belong to the reigns of Codagang, Raghava, Rajaraja, Anangabhima, and Vira Narasimha.

5. The Bhuvanesvar bilingual inscription (Serial No. 1) belonging to the reign of Vira Narasimhadeva is an important record said to possess some historical importance. The king

<sup>1</sup> See Indian Culture vol. III (July 1936-April 1937), Nos 1-4, p. 121 and *ibid* vol. VI (July 1939-April 1940). Some of my readings, however, differ.



referred to in the record may be Narasimhadeva I (1238-1263) popularly known as 'Langula Narasinghadeva', the most powerful king of the Ganga dynasty and celebrated as the builder of the Konarka temple. The Madala Panji records that he spent twelve years in his expedition in the south and that his conquest extended from Gauda (i.e. South West Bengal) up to Setuvandha (Ramesvaram - Cape Commorin). His queen Sitadevi was the daughter of the King of Malava.

Whatever value may be attached to the statement of the Panji as to his southern conquests (vide also Nellore Manual), we are chiefly concerned here with explaining the significance of the Tamil version vis a vis the Oriya version of the record under discussion.

It may be pointed out that the Oriya version is not a mere translation of the Tamil version. The Oriya version is definitely more lengthy and elaborate than the Tamil version, though the Tamil version contains one or two facts which are wanting in the Oriya version. The Tamil version briefly explains Ekadasa Rudrabhiksha and records that Uttaresvara Nayaka was the uncle of Durga Bhattacharya

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1. The observation in D.H.N.I. page 479, "that it is a bilingual inscription in 'Bengali' and Tamil characters, the one being a translation of the other" obviously based on the first edition of the inscription requires modification.



which are wanting in the Oriya version. To some extent each version is a supplement to the other although the Tamil version is brief and straightforward. It is difficult to reconcile them and several months passed after my transcription of the text before a consistent translation of the Oriya version could be offered. It may be noted that the Oriya version records that T borrowed 150 māḍhas of gold, whereas the Tamil version records that he borrowed 140 māḍhas of gold.

The 240 acres of land granted by the king to the math do not belong to any of the countries of the South such as Coḍa, Kāñci or Pāṇḍya countries as has been stated by the first editor. Uttaresvara and Durga Bhatta do not seem to belong to any of these countries as has been suggested. It is hazardous to draw any conclusion as to the native tongue of the king from the Tamil version of the text as is done by another scholar.

The plain facts may be stated thus. The king (whatever his relation with the Coḍa, Kāñci and Pāṇḍya countries may be) granted land to a Saivite Math at Bhuvanesvara for the feeding of the Saivite saints visiting Bhuvanesvara from the far South. The twelve vatis (240 acres) of land granted by the king were situated in



a village called Bāghamarā (which means literally in Oriya 'that which kills the tiger' or simply 'killing the tiger'). The Tamil version also records that the land was situated 'in Vāghamārā'. There are villages of this name in Orissa, including one in the district of Puri not very far from Bhuvanesvara (see Index for identification). The abbot of the monastery contracted a loan from Uttaresvar Nayaka by mortgaging this land to his nephew (his sister's son) Durga Bhattacharya. Obviously then Uttaresvara and Durga Bhatta belong to Orissa. In Orissa there are even now Brahmins bearing military surnames such as Nāyaka, Bāhinīpati, Beherā-Mahāpātra etc. which were at one time official military titles.

As the land was granted for the charitable feeding of the Saivite saints of the Tamil country, the grant is recorded in Tamil for their information and the Oriya record is meant for the people of the province. The master of the monastery might have hailed from South India or from any other part of India. It may be noted that the famous town of Puri in Orissa contains the monasteries of many religious orders of India said to be founded by Sankaracarya, Ramanuja and others, and any Hindu of any part of India may become the head of a monastery provided he is



otherwise qualified according to the rules or conventions of the institution.

The Tamil version is the composition of a person who is acquainted with Sanskrit because it contains a large number of Sanskrit loan words and closes with the first 'pāda' of a well-known Sanskrit sloka. The last is wanting in the Oriya version.

The Tamil version is written in Grantha script. It is perhaps 'the transitional Grantha' of Bühler, corresponding to Burnell's Cola or Middle Grantha which is found in the inscriptions from the reign of the Bana King Vikramaditya about A.D. 1150 (See E.I. 3. 75).<sup>1</sup>

There is another grant in Telugu script of a Ganga king (S.I.I. IV No. 1046), which helps us to know the significance of the Bhuvanesvara Tamil-Oriya inscription. Vira Bhanudeva, a descendant of Narasimhadeva of the Tamil-Oriya inscription, grants land in A.D. 1353 for 'Ganga-Narasimha-bhoga', in the name of his parents, with a view to feeding, among others, the 'Tirupati Vaisnavas.' The grant is inscribed at the L.N. temple, Simhacalam, in the district of Vizagapatam, and the land seems to belong

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1. I.A. Vol. 33, 1904, Appendix, para. 31.C.



to the same district, although the produce of the land is partly meant for the charitable feeding of the Vaisnava saints of Tirupati, which is a holy place named after the deity Tirupati, <sup>in Chittoor Dist.</sup> near Madras. Similarly, the Bhuvanesvar bilingual inscription records the grant of land in Orissa for the feeding of the Saivite saints of Coda, Kāñēi and Pāṇḍya countries at Bhuvanesvara, which is perhaps the most famous 'Saivite tirtha' on the east coast of India. The document evidences cultural communication between Orissa and the far South.<sup>1</sup>

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1. The Editor of Typical Selections from Oriya Literature, (Mr. B.C. Mazumdar) on p. 12, vol. III, writes "This Oriya text" (the Bhuvanesvara Tamil-Oriya inscription) "is a translation of the text which is in Tamil language and in Tamil script. Some other epigraphic records of the time of the Ganga Rulers also reveal to us that Tamil was the speech of the Gangas and the Tamil script was used by them in their documents though the royal seat of these rulers was in the Telugu speaking country". He again writes "The Gangas .... utterly disregarded Telugu...." The same scholar repeats on p. 205 of his work "Orissa in the Making" Calcutta, 1925, "Some stone and copperplate inscriptions reveal in an unmistakable manner that though Ganga rulers of Orissa and their predecessors were well established at Mukhalingam in the Telugu speaking country, their language and script were not Telugu but were Tamil. The use of Tamil in the Ganga family can be definitely noticed in the time of Nrisimhadeva whose reign extended to 1305 A.D...." "Fully-formed Oriya letters of a time earlier than the middle of the 15th century have not hitherto been discovered." Again he continues on p. 207 "In all likelihood this chronicle now known by the name of Madla Panji was written up in Tamil script....."

(Continued overleaf)



6. Langula Narasimhadeva was succeeded by his son Bhanudeva (1263-1279) about 1263 A.D. Serial No. 2 belongs to his reign. It is dated Samast 8 Srāhi Makara, Kr 11 si, Ravibāre, and corresponds to Sunday, 21 January, 1263 A.D., as communicated to me by the Government Epigraphist, India. In that case it may not be in the eighth Anka year of the king.

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(Note 1 Continued from p.8.)

The large number of Telugu inscriptions of the Ganga kings show that they used the Telugu language and script in the Telugu speaking regions of their dominion and the few Oriya inscriptions presented in this work show that they sometimes used the Oriya language in the Proto-Oriya script in Orissa. I do not know any Tamil record except the Tamil version of Serial No. 1, belonging to the Ganga period or of any other period of Orissan history. There are, of course, a few short Tamil inscriptions on the Mahendragiri in the southern frontier of Orissa and a few in the district of Vizagapatam. Cp. S.I.I. VI, Nos. 1144, 1175, 1214, 1215, which are at Simhacalam. Two Tamil inscriptions are also said to have been found on the Durga Hill to the south of Vizagapatam town. The Special Archaeological Officer, Orissa, cannot inform me of any Tamil inscription of the Ganga kings in Orissa. The Gangas are well-known as patrons of Sanskrit literature and language. The views of Mr. Mazumdar regarding the attitude of the Gangas towards Telugu and Oriya are untenable as pointed out by Dr. H.C. Roy (Dynastic History, I, p.468) and Professor R.S. Rao, respectively. "After their conquest of Utkal about 1132" writes Professor R.S. Rao "the Eastern Gangas imbibed Oriya traditions and gradually became Oriyas in language and traditions ....." J.A.H.S. vol. VI, p.214 ff. I have only to add that before removing their capital from Mukhalingam to Cuttack, the Gangas, as rulers of a part of Oriya speaking territories, were more or less familiar with Oriya as is evidenced by Serial No. A of this thesis. Cp. also S.I.I. V, No.1121 of the reign of Anantavarma Vajrahasta which closes with the Oriya verb 'ditā' (granted).



This record of Simhacalam registers the gift of 'Nisanka Bhanu bhoga' by two high officers to secure the long life of the king. So we know that Bhanudeva I bore the title of Nihanka.

7. 'Nihanka' Bhanu was succeeded by his son Vira Narasimhadeva II (1279 ? - 1305). Serial No. 3 belongs to his reign. Serial No. 4 an inscription at Mukhalingam belongs to <sup>The reign of</sup> a King Vira Narasimhadeva but it is difficult to identify him. Serial No. 3 belongs to the 13th (Anka ?) year of the king. The details of the date correspond to Saturday, June 19, 1288 A.D. (as kindly communicated to me by the Government Epigraphist, India.) It records the gift of two villages for the construction and maintenance of two pavilions (at Simhacalam) by Kalingapariksa Mahamandalika Jogisvaradeva.

The Sanskrit inscription (Appendix No. 1) dated 1296 A.D. which contains a number of Oriya words belongs to this king.

8. Narasimhadeva II was succeeded by Bhanudeva II (1305-1328). Serial No. 10 found at the Kurmesvar temple Srikurman, taluk-Chikacole, belongs to the 33rd (Anka) year of the king. The details of the date correspond to Sunday, March <sup>22</sup>19, <sup>4</sup>1307 A.D. (as kindly communicated to me by the



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Government Epigraphist, India.) It records the gift of a 'Cāmara' to the deity and provides land etc. for the maintenance of the maid who is to wave the camara. The donor is Gangadhara dasa Praharaja, a 'Kalinga parikṣā' and a 'Mahāpātra'.

9. (1305-1328) son of Narasimhadeva II.  
Bhanudeva II was succeeded by his son Narasimhadeva III (1328-1352). Serial No. 5 found at the Kurmesvar temple at Sri Kurman in the Chicacole taluk belongs to the 4th (Anka) year of this king. It is dated saka 1252 corresponding to 1330-1331 A.D. It registers the provision of various articles of food for the deity by K<sup>u</sup>ppi<sup>1</sup> sahasamalla.

10. Narasimhadeva III was succeeded by Bhanudeva III (1352-1378). Serial No. 6 belongs to the 12th (Anka) year of this king, corresponding to about 1361 A.D. It is found at the Kurmesvar temple at Sri Kurman, Chicacole taluk. It registers the gift of one hundred cows with provision for the milkman, who is to look after the cows, for the upkeep of two perpetual lamps. The donor is Narayana Jena, the chief of the village Tulas<sup>1</sup>i.

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1. As to the language of Serial Nos. 5 and 6 of this thesis, there is an unfortunate error in A.R. of 1896 (see under Nos. 277 and 331). The A.R. and the notice of No. 331 on page 488 of D.H.N.I. needs modification. The language is not Hindi but Oriya.



The earliest Oriya inscription in cursive Oriya script, found at the village Pottangi of Ichchapurath<sup>m</sup> taluk Ganjam (Appendix No. 3), belongs to the 29th (Anka) year of this king, corresponding to 1376 A.D. It is dated in the Kaliyuga era (elapsed).

11. Bhanudeva III was succeeded by Narasimhadeva IV (1378-1405). Serial nos. 7, 8 and 9 belong to his reign. Nos. 7 and 8 are royal charters found at two maths in the town of Puri and register the grant of 'śāsanas' i.e. rent free land or estates, to N. Praharaja and Devaratha Acarya respectively. No. 7 belongs to the 8th (Anka) year of the king, corresponding to 1384 A.D. and No. 8 to his 22nd (Anka) year corresponding to c. 1394-1395 A.D. The king grants the land of the first charter while present at the royal palace at Baranasi Kataka (modern Cuttack) with many of his high officials in attendance. The village granted is Kinnari, which is situated in the modern district of Puri not very far from Bhuvanesvar<sup>1</sup>. Serial No. 8 speaks of the king's affirmation of the grant at Bārānasi Kataka and subsequent confirmation at Debakuta Kataka, and at

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1. About four years ago the writer accompanied his colleague Dr. K. Kar to a village called Kenduri or Kenduli which is a 'śāsana' near Bhingarapur which is not far from Bhuvanesvar and there he was shown the ruined building site of 'Hari Praharaja' who is perhaps identical with the donee of the charter under discussion. The locality is of some archaeological interest.



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Nārāyanapura Kataka. The last may be identified with modern Narayanagada (or -garh) a village with ancient fortifications, in the Midnapur sub-division, twenty-one miles south of Midnapur in Bengal (see B.D.G.M.). A large number of officers with their titles are mentioned in the Oriya portion of the grant. It may be mentioned that the lengthy Sanskrit portions of these two grants preceding the Oriya portion describe in verse the lives and achievements of the ancestors of the royal donor.

Serial No. 9 is dated Samvata 1459 and saka 1325 corresponding to 1403 A.D. It is a private record, registering a gift of 100 goats for the upkeep of a perpetual lamp at the Kurmesvar temple of Sri Kurman of Chicacole taluk. (For the Telugu version of No. 9, see Appendix No. 14). The donor seems to be an upcountry horsedealer as suggested elsewhere.

12. Narasimha IV was succeeded by Bhanudeva IV (1405-1435), the last king of the dynasty. There is no Oriya inscription recording the name of this king in this thesis.

The Gajapati queen <sup>Nilamani</sup> mentioned in the short Oriya inscription (Appendix No. 10) seems to belong to the



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Ganga dynasty, for she<sup>1</sup> is described as 'Ātreya<sup>6</sup>gotra<sup>6</sup>atī'<sup>6</sup> and we know from Serial Nos. 7 and 8 that the Ganga kings belonged to 'Ātreya-gotra'.

The Narasimhanatha stone inscription of Vaijaladeva, son of Vatsaraja (Appendix No. 4) belonging to the district of Sambalpur, has been assigned to 1413 A.D. This date is acceptable from the standpoint of paleography. The donor may be identified with King Vijn(a)la, father of Pārvatī Mahā<sup>v</sup>de<sup>v</sup>ī, the Queen of Gajapati <sup>Nara</sup>Nrsimha IV mentioned in S.I.I. VI. No. 731 found at Simhacalam and dated 1405-1406 A.D. (saka 1328).

1. A queen Nila is mentioned in S.I.I. VI, Nos 1008 (A.D. 1389) and 1072 (A.D. 1413).

She seems to be a queen of Narasimha IV. (c. A.D. -1379 - c. A.D. 1405).



CHAPTER 3Inscriptions belonging to the reigns of the  
'Suryavamsi' Kings or Kings of the Solar Dynasty

1. Most of the inscriptions dealt with in this thesis belong to the reigns of the kings of the Solar dynasty, whose genealogy is given below, with dates in the Christian era.

Kapilesvara  
1435-1467

Purusottama  
1467-1497

Prataparudra  
1497-1540 (no inscriptions after 1531)

Cakapratapa

Kakharua Pratapa

Virabhadra

All the kings of this dynasty are described as belonging to the Suryavamsa. Their epigraphic records mention as their remote ancestors 'Manu', 'Ikṣvāku' and 'Rāma', cp. S.I.I. IV No. 1362, and Appendix No. 15 of this thesis.

1. The last great king, Prataparudra, was succeeded by his son or sons, but the kingdom seems to have been governed by the minister Govinda, who appropriated royal titles (cp. Serial No. 51) sharing them with a prince Pratapa, and in due course usurped the throne. We have, however, the Oriya cum Telugu inscription (Serial No. 54 B) of one of Prataparudra's sons, named Virabhadra, in ~~the~~ capacity as his father's Viceroy, and also a Canarese inscription in his capacity as a subordinate of Kṛṣṇadeva Rāy<sup>2</sup>, the king of Vijayanagara.



The inscriptions of these kings are found in<sup>1</sup> the district of Midnapur in Bengal, in all the coastal districts of Orissa, namely, Balasore, Cuttack, Puri and Ganjam, and in the following districts of the Madras Presidency - Vizagapatam, East and West Godavari districts, Kṛṣṇa, (Kṛṣṇa) Guntur, Nellore, Kurnool, South Arcot and Trichinopoly and only one inscription at Warangal Fort in Hyderabad. The inscriptions of Kapilesvara appear to be most widely spread.

2. Madala Panji records that Kapilesvara was adopted as a son by Bhanudeva IV, the last king of the Ganga dynasty. Serial No. 18 A mentions Belama and Jagesa (sva)ra as the name of his parents (in whose memory land is granted to eighty Brahmins near the confluence of the Kṛṣṇā and Venī.)

In this thesis Serial Nos. 11 to 26 belong to the reign of Kapilesvara, the last being recorded in his forty-first Anka year. Hence his reign appears to have lasted for about 33 years (41 Anka years) or 32 years according to one version of the Madala Panji.

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1. For an Oriya inscription belonging to the time of Kapilesvaradeva at Gaganesvar, a village with a walled fort in the Midnapur subdivision situated 3 miles from Kesari, see p.179, Midnapur District Gazetteer, 1911.



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In Serial No. 11 (4th Anka) the king warns the feudatory chiefs of Orissa against misconduct and treason on pain of banishment. In Serial No. 12, belonging to the same 4th Anka, the king remits the tax on salt and cowry-shells.

The epithet Gaudesvar is absent in the royal titles in Serial Nos. 11 and 12. For the first time it appears in Serial No. 14 belonging to the 19th Anka year (16th regnal year) corresponding to A.D. 1451. Serial No. 14 speaks of the king's conquest of Malika parisa who was, <sup>possibly</sup> ~~evidently~~, the Muslim ruler of Bengal. Madla Panji states that the king killed Malaka in his 21st Anka.

Serial No. 13, which appears to be dated in the 18th Anka, according to the reading in S.I.I. VI, No. 1089, is really dated in the 28th Anka according to the reading offered here. The title of Gaudesvara which occurs in Serial No. 13 confirms the date to be really the 28th Anka.<sup>1</sup>

Serial No. 18 A, found at Bapat<sup>L</sup>na in the Guntur district, is the first Oriya inscription and the first record so far known to me where the king is called, inter alia, Navakoti Karnata Kalabaragesvara. This charter is dated A.D. 1458 (not 1448) corresponding to the 28th Anka

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1. The index number was assigned before I could get the facsimile from India. Hence the number is retained in order to avoid dislocation.



of the king. Hence, it appears that some time before April (Vaisakha) A.D. 1458, the king conquered Gulbarga, well known as the capital of the Bahmanis of Bidar, in Hyderabad (17, 19 N, 76, 54 E). The Telugu inscription of Kapilesvara's son in the Warangal Fort in Hyderabad, S.I.I. VII. 733, and Ganadeva's Sanskrit inscription, Ind. Ant. XX. p.390, in Kistna district lend support to the king's invasion and conquest of at least a part of the Bahamani kingdom. For the significance of the phrase Navakoti Karnata (the name of other territories which the king conquered), see the notes and the literature referred to in the Glossary under Navakoti etc. The Madala Panji speaks of the king's invasion of 'Bidyānagara' (Vijayanagara) in his 24th and 29th Ankas. For the Gajapati invasion of the Vijayanagara kingdom, see also A.R. 1907, para. 56 and 1929, para. 63). The trilingual inscription of which Serial No. 18 A is the last part, describes, in the Sanskrit portion, the king's invasion of Hambā ("now village in Bellary district, Madras, site of Vijayanagara"), and his besieging the troops of Delhi by his Bhil troops. The Gopinathapur temple inscription<sup>1</sup> found in the village of Gopinathapur ten miles north east of the town of Cuttack confirms some of the statements of the Bapatta trilingual inscription. See Visvakosa (in Bengali) V, p. 532, cp. line 7 of the

<sup>1</sup> See JASB., Vol. 69, pt. 1, P. 175 ff.



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record which is as follows:-

"karnnatōjjasasinha(h) Kalabaraga(<sup>jaqī</sup>da)ya Mālabadhvaṃsalīlā-  
Jāṅghalo Gaḍaṃārdi Bhramarabarānṛpo dvasta-Dillīndrabargah.<sup>garbah</sup>"

In view of these records and his son's inscription at the Srirangam temple in the Trichinapali district, the statement of the Madala Panji to the effect that "by the 35th Anka year of the king, in the region extending from the Himalayas up to the Adam's Bridge (Setubandha), the order of Kapilendradeva prevails" <sup>1</sup> seems to be substantially correct.

In Serial No. 19, belonging to the 31st Anka, the king solemnly vows to bestow wealth on Brahmans and all his jewellery for the service of the deity Jagannatha. In Serial No. 24 (of the 35th Anka) the king prays to this deity before taking disciplinary action against his disloyal nobles and troops.

Serial No. 26, dated the 41st Anka year, is perhaps a posthumous record enumerating the precious jewellery which the king bequeathed for the service of the deity Jagannatha (in fulfilment of the promise in Serial No. 19) before he passed away on the banks of the Kṛṣṇā

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1. P.44 Madala Panji. The statement of the Panji ( on p.44) that the king, in his 3rd Anka, granted a 'sasana' called Tulasipura by the Ganges has not been attested by the discovery of land grants.



in the Deccan.

3. Purusottamadeva, the son of Kapilesvaradeva, <sup>perhaps</sup> was crowned king on the banks of the Kṛṣṇā. Serial Nos. 27 to 41 belong to his reign. The first belongs to his 2nd Anka and the last to the 38th Anka. The last is found at Simhacalam and records endowment made by the king himself.

So it may be held that his reign lasted about 31 years (equivalent to 38 Anka years) or 30 years 1 month according to one version of Madala Panji.

In Serial No. 27 the king confirms old grants to the deity Jagannath and provides new ones. Serial No. 28 records his gift of precious jewellery and articles e.g. a throne, etc. to the same deity.

In Serial No. 30 he exempts the Brahmins of the Southern part of his kingdom from the payment of the 'Chaukidari tax' (dandēāsī) and prohibits, permanently, the appropriation of pasturage and cattle paths in the realm. Serial No. 31 records the king's grant on the bank of the Ganges of an estate of 28160 acres to a Brahmin, Potesvara Bhatta, whose descendants, now a respectable family of Muhammadans, enjoy the same. In Serial No. 36 the king exhorts all future and subordinate kings of Orissa to give charity to Brahmins and to avoid



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interfering with the wealth, woman, life and land of Brahmins.

From Serial No. 40 belonging to the 35th Anka we know that prince Prataparudra was acting as a Governor and the Sri Kurman temple in Chicacole lay within his jurisdiction.

Purusottamadeva's expedition <sup>against</sup> ~~into~~ Kāñeī (Conjeeverum) mentioned and depicted in the old Oriya literature including the Madala Panji is not attested by Oriya inscriptions.'

The grants of the king in languages other than Oriya have been found in East Godavari (S.I.I. IV No. 1362), in Guntur (Ep. Ind. XIII No. 12), (A.R. 1900, 65) and (A.R. 1936, 78).

The grants of his subordinates have been found in 'Kṛṣṇā' district (S.I.I. X No. 729) and in Guntur district (A.R. 1916, 58).

4. Serial Nos. 42 to 48 belong to the reign of Prataparudra, the son and successor of Purusottama. The first record, found at Puri, belongs to his 4th Anka and the last record found at Sri Kurman in Chicacole belongs to his 42nd Anka, according to the reading offered in this work. In the printed text (S.I.I. V 1161) the date appears as 41st Anka and needs correction. He therefore seems to

1 Cf, however, a copper-plate inscrip. of the king in the Oriya journal 'Sahakāra', pt 28, No. 7, 1950, Cuttack.



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have reigned for at least 34 years corresponding to 42 Anka years.

Serial No. 42 is a record of some significance. It prescribes the singing of the Gīta-Govinda of Purusottamadeva (Badathākura) during the evening before the deity Jagannatha. This is to be sung by all the three troupes of dancing girls. Four Vaisnavas are also to sing the Gīta-Govinda. There seems to be no distinct reference to the singing of the Gīta-Govinda of Jayadeva.

With this may be compared S.I.I. VI No. 1052 of c. 1350 A.D. where the chief queen of Narasimhadeva provides girls to play music at the L.N. temple, Simhacalam, and Serial No. 18 of the thesis belonging to the reign of Kapilesvaradeva which is a private endowment, making provision of a dancing girl in the last mentioned temple. Serial No. 33 of the reign of Purusottama belongs to the same category.

S.I.I. VI 654 (Serial Nos. 44, 45 etc.) of the 15th Anka found at Kondapalli, Bezwada Taluk, mentions Bāhubala Śrīpitāmaha Mahārāja, who was perhaps an uncle of Prataparudra in charge of Kondapalli.

The short Oriya inscription of Kondavidu (Appendix No. 9 ), mentioning Sri Candana Mahapatra as the officer in charge, may (from the paleographical point



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of view) belong to the reign of Kapilesvara or Purusottama rather than to the reign of Prataparudra. *cp. S. 17.4*.

Serial No. 45 A belonging to the 19th Anka or the 16th regnal year of Prataparudra (A.D. 1513) and Serial No. 45 B belonging to the 23rd Anka year or 18-19th year (evidently of the same king) are interesting records both from historical and linguistic standpoints. They were discovered in the district of Nellore. Messrs. Butterworth and Chetty, the first editors of these copper-plate grants, published them in Nellore inscriptions (see for reference, Serial Nos. 45 A and 45 B) in 1905. They wrote "... from Copperplate 22 it appears that he (Virabhadra, the donor) and Venkataraya Prataparudradeva were Kakatiya." From 1905 up to now no historian seems to have tried to identify them. No historian of Orissa seems to be aware of their existence. From the transcript offered in this thesis of Serial No. 45 A and 45 B and a comparison of Serial No. 45 B with Appendix No. 15 (Virabhadra's Canares inscription) it is clear that the donor of 45 A is Prataparudradeva, the Survyavamsi king of Orissa and that the donor of Serial No. 45 B is his son. The introductory phrases are distinctive of the grants of the kings of Orissa. In both the grants the first part, narrating the gifts, is written almost entirely in the



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Oriya language. The second part containing the address of the royal donor to the donee is, naturally enough, written in Telugu. The phrases of this part were undoubtedly uttered by the donor during the formal ceremony of the gift. The last part consists of an imprecatory Sanskrit verse quoted from a Dharmasastra.

Serial No. 45 B is the last Gajapati record in the Nellore district<sup>1</sup> and belongs to c. A.D. 1515. Soon after this (c. A.D. 1515-16) Kṛṣṇadeva Rāya<sup>2</sup>, the great king of Vijayanagara, captured the forts of Udayagiri and Kondavida by defeating the Gajapati prince Virabhadra and taking him prisoner. Before long peace was concluded between Prataparudra and Kṛṣṇadeva, the latter recovering the Gajapati territories south of the Kṛṣṇā and appointing Virabhadra governor over a principality in his territories. It is in this subordinate capacity, the Canarese grant (Appendix No. 15 ) was issued by Virabhadra.

Of the several inscriptions belonging to the reign of Prataparudra discovered in the district of Guntur

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1. For Yelicherla copperplate of Prataparudra found to the North of Nellore cp. J.A.H.R.S. XI pts. 1-2, p.51. For a Telugu grant of Prataparudra in Nellore, see Nellore Inscriptions, p.538.

2. For Kṛṣṇadevarāya's victory over Virabhadra and his father see Nellore Inscriptions, p.131. Copperplate No. 16, lines 50-53; p.1386, Udayagiri, 40. cp. S.I.I. VI, Nos. 694, 695.



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and published in S.I.I. X (1948), No. 737 is dated saka 144(8) corresponding to A.D. 1526. No. 736 dated saka 1443, found in the same district, appears to belong to the reign of the same king. These indicate that some time after A.D. 1515-16 which is the date of Kṛṣṇadeva's victory over Prataparudra, the latter regained some of the territories south of the Kṛṣṇā. Kṛṣṇadeva is said to have passed away about A.D. 1529-30 and Prataparudra seems to have survived him for a few years.

Inscriptions belonging to the reign of the Kings of the Ministerial Dynasties.

Govindadeva 1541-1549.

5. The next king who is mentioned in the inscriptions is Govindadeva. Serial No. 49, found at Simhacalam, belongs to his 3rd Anka and Serial No. 54, found at the same place, belongs to his 8th Anka (6th regnal year). Serial No. 51 found at Puri is the only edict promulgated by the king himself. Others may be taken as private records.

According to ~~our~~ tradition Prataparudra, the last great Gajapati king, retired as a monk towards the close of his reign. The administration of the kingdom was perhaps carried on by Govinda, his minister, until c. A.D. 1541 when Prataparudra is said to have expired.



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It appears from the Panji that he was succeeded by two of his sons, one after the other, both of whom within less than two years lost their lives due to the intrigue of Govinda. The Panji adds that Govinda caused the death of the thirty-two sons of Prataparudra.

Serial No. 51 is a record of some significance. The constructions of the first part may imply that Govinda,<sup>1</sup> assuming royal titles, was ruling for Pratapadeva Maharaja, who was perhaps a son of Prataparudradeva, if not Prataparudra himself.

This record seems to refer to the gift of the pilgrims from the Vindhyas up to Udayagiri and enjoins upon the kings of . . . to obey the edict. Both the impressions of the inscription (one taken about A.D. 1899 and the other about A.D. 1949) do not justify the reading of 'Gadajātara<sup>2</sup> rājāmāne' as published in J.A.S.B. 1893. In this record the cryptic words of Govinda that there is everywhere hell except when he comes to the temple to offer his prayers to the deity, reflect his unhappy condition. This is explicable by the antecedents of his life as recorded in the Panji.

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1. According to one version of the Panji, Govinda ruled for seven years; according to another version for eleven years and seven months. 2. The statement, regarding the purport of this record as well as about the mention of the word Gadajāta in this record, occurring in Histories of Orissa, needs modification.



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Serial No. 52, belonging to the 5th Anka of Govinda, records the gift of five villages for the offering of rice to the deity Narasimhanath at Simhacalam by "Balunki bhanja Haricandana Mahapatra who is a Behora Mahapatra over 700." He may be identified with Haricandana Mahapatra of Serial No. 53 who tried to evict the priests from some 'sāsana' lands. He may be identified with a person of the same name mentioned in the Panji as a ring-leader and an ally of Raghubhanja, the refractory nephew of king Govinda. The latter, who was on an expedition against Golkunda, had to come back and quell the bloody revolution of Raghun<sup>6h</sup>anja and his allies Balunki Sri candana and one Abdul(1)i Saha.

6. Mukundadeva 1559-1568.

Mukunda, the minister of Govinda, assumed kingship after the descendants of Govinda reigned for very short periods.

Serial No. 55 and two inscriptions in the appendix belong to his reign. One of the latter is dated in his 11th Anka (9th regnal year). So he ruled for at least nine years. All these records are found at Simhacalam. Serial No. 55 and his inscription of the 11th Anka record his endowment of several villages to the temple. Inscription No. 739 of S.I.I. X of this king



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discovered in the East Godavari district refers, among others, to his conquest of Gauda(desā). It contains the Oriya words 'daṇḍapāta' and 'pāṭaka'. The king's grandfather, father and mother are named as Siṃḡgarāja, Sarvarāja and Sarvādevī.

Mukunda was killed by one of his refractory nobles, who had aspired to succeed him, but in turn was killed on the same day by Muhammadans who had been already on the land.

The two great <sup>and rival</sup> Hindu kingdoms of Orissa and Vijayanagara succumbed to the Muslim powers almost simultaneously.



CHAPTER 4Paleography.

1. The scripts of India (apart from the Perso-Arabic script which the Islam introduced into India) may be divided into two groups (a) The Northern Group and (b) The Southern Group.

The principal varieties of the Northern group<sup>1</sup> are as follows:-

- (1) Oriya
- (2) Bengali-Assamese
- (3) Maithili
- (4) Kaithi
- (5) Gujarātī
- (6) Modī
- (7) Nāgarī
- (8) Gurmukhī
- (9) Mahājānī
- (10) Landā
- (11) Tākārī
- (12) Śārādā.

The principal varieties of the Southern group are as follows:-

- (1) Telugu )

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1. For the alphabets and the places where they are used see paragraphs 132-133 and the charts in M.I.A.V. in I.A. 1932.



- (2) Canarese )
- (3) Tamil
- (4) Grantha
- (5) Malayalam
- (6) Sinhalese

2. All these scripts may be traced finally to the northern and the southern varieties of the Brahmi script which emperor Asoka used in his edicts in the third century B.C. in Northern India and as far as Mysore in the Deccan. The Kharo<sup>S</sup>thi script which he also used in the North-west on the borders of Afghanistan does not survive in India in any form.

Professor Bühler, to whom we owe a scientific study of Indian paleography, tried to show that the Brahmi alphabets were elaborated in India out of the Semitic alphabets "about 500 B.C. or even earlier" and that "the terminus a quo, about 800 B.C. may be considered as the actual date of the introduction of the Semitic alphabets into India."<sup>1</sup>

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1. Last portion of Section 5. "Indian Paleography" by Bühler. See "Indian Antiquary" Vol.33, 1904, Appendix.



In spite of the discovery of writing in the<sup>1</sup> archaeological remains at Mahenjodaro and Harappa, which are said to go back to the third millenium B.C., Bühler's theory as to the Semitic origin of the Brahmi script has not been disproved. Much depends on the satisfactory deciphering of this newly discovered writing and connecting it with the Brahmi of the Indo-Aryan.

### Scripts used in the Text.

#### 3. The Telugu Script:

Six~~ten~~ of the Oriya inscriptions and two Oriya cum Telugu inscriptions are written in Telugu script. The Oriya inscriptions in Telugu script date from the middle of the 13th century to the middle of the fifteenth century A.D. and are found in the Southern part or frontier of Orissa. Some of these have been deciphered by qualified scholars of the office of the Government Epigraphist, India. I have ~~only~~ suggested emendations to the text in the form of footnotes. Of the two Oriya cum Telugu inscriptions found in the Nellore district and published in "The Nellore Inscriptions" (Serial Nos. 45 A, and 45 B of this thesis) I have verified the published text of <sup>both</sup> ~~one~~ only {Serial No. 45 B} by reading from the facsimile.

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1. See Chapter XXIII "The Indus Script" by Dr. Langdon, in "Mahenjo-daro and the Indus Civilization" by Sir J. Marshall, London, 1931.



4. The Grantha and Tamil Scripts:

The Tamil version of the Bhuvaneshvara Oriya inscription (Serial No. 1) of the 13th century is written in these scripts. Sometimes 'm' is written in Grantha form and at others in the Tamil form.

5. The Canarese Script:

Two inscriptions of prince Virabhadra, the son of Prataparudra deva and a subordinate of Kṛṣṇa deva Raya, are inscribed in this script. I have transcribed the text of one only from the printed Canarese text, as it throws light on Virabhadra's Oriya cum Telugu inscription (Serial No. 45 B).

6. The remaining of the Oriya inscriptions are inscribed in several mediaeval varieties of the Northern group. They are:-

- (i) Southern Nagari (The later Kalinga script of Bühler)
- (ii) Proto-Oriya (The Proto-Bengali script of Bühler)
- (iii) Northern Nagari (almost identical with modern Nagari)
- (iv) Oriya (more or less archaic).

7. The first variety is represented in this work by only one inscription on stone which is dated saka 933<sup>or 1051</sup> or 973 corresponding to A.D. 1010. This is found in village Urajam in Chicacole taluk, formerly in the district of



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Ganjam and belongs to the reign of a king of the Ganga dynasty of Kalinga who had his capital at Kalinganagara (modern Mukhalingam) in southern Orissa.

This variety <sup>partly</sup> corresponds to the later Kalinga script (7th - 12th centuries) of Bühler (cp. <sup>section</sup> ~~paragraph~~ 30, Indian Paleography) and as he says "has been found hitherto only on the copperplates of the Ganga kings of Kalinganagara".

This script is used in the undated Sanskrit grant of Vajrahasta of the 11th century, edited by Kielhorn (E.I. III 220). In this grant besides Nagari letters there are many letters of different types of the south. It is also used in the Nadagam plates of Vajrahasta, saka 979, edited by Ramamurti (E.I. IV 183). Here the Nagari 'v' symbol is employed for 'b'. This script is also used in the Mandasa <sup>1</sup> plates of Anantavarmadeva, said to be of saka 913 (A.D. 991) edited by G. Ramadas (J.B.O.R.S. Vol. XVII, Parts 2 and 3). From the paleographic point of view this grant is very interesting. The editor notes that of the "738 letters forming the charter, 199 are (southern) Nagari, 59 Telugu, 101 Grantha, 157 Oriya and the rest are similar to those that are found in the charters of the earlier Ganga kings of Kalinga." It appears to the editor

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1. Mandasa is a Zemindari around Mahendragiri in the Ganjam district. Mahendragiri is 32 miles south-west of the town of Berhampur in Orissa.



that 'l' and 'ḷ' are distinguished in this grant. The use of the 'v' symbol for 'v' and 'b', the confusion with regard to the use of sibilants and of 'y' and 'j', together with the use of a few Oriya words, leads the editor to conclude "that Oriya had been in use, though not wholly, in public documents even in the early part of the 10th century when this document was written. It must have been the home language of the people."

In the first inscription (Serial No. A) of this thesis 'l' and 'ḷ' do not appear to be distinguished in orthography, though the Nagari 'v' symbol does duty for 'b', a phenomenon which has survived in Oriya.

Some letters like, Śa, Śrī, kṣa, tha are closely akin to or look like modern Oriya.


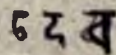
The following letters of this record differ from those of the second variety called Proto-Oriya:


initial a, ā and u;

kh, g, c, t, n, bh, r.

Most of the other letters are nearly identical with the letters of the Proto-Oriya script. The top-strokes are common to both but while the secondary sign of 'e' is often subscribed above the right side of the top stroke in the former, it is shifted to the left of the letter concerned



in the second variety, e.g.  in the first variety but  in the second variety.

8. The second variety <sup>sometimes</sup> -  called Proto-Oriya in this work - is called Proto-Bengali by Bühler and by R.D. Banerji. This script seems to have been used from the eleventh up to the fourteenth centuries in Assam, Bengal and Orissa. From this script the modern Bengali-Assamese script and the modern Oriya script have developed but whereas the former has retained the horizontal strokes or top strokes of the original (Bühler's Proto-Bengali), the modern Oriya script has changed them to curves due to the exigencies of the writing materials, viz. the palm leaves and the iron stylus, in Orissa.

The copperplate grants and stone inscriptions <sup>1</sup> of the kings of the Ganga dynasty of Orissa (A.D. 1077-1434) are generally written in this script. The grant portions of three of these copperplates are presented in this work (Serial Nos. 7 and 8 in Oriya and Appendix No. 1 in Sanskrit). The facsimiles of the first ~~two~~ <sup>is</sup> ~~are~~ not accessible to me. About a dozen inscriptions in this script are found on the walls of the Lingaraja temple at Bhuvanesvara. In the Tamil-Oriya (bilingual) lithic

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1. R.D. Banerji, however, writes "In the south the Bengali script was used throughout Orissa. We find ... the modern Bengali alphabet in the grants of the Ganga kings Nrsimhadeva II and Nrsimhadeva IV." Page 6. O.B.S. 1919.



inscription (Serial No. 1) the Oriya version is also recorded in this script. Broadly speaking the script of Serial No. 4 is affiliated to this.

In the facsimile of Serial No. 1, two distinct symbols are used for 'l' and 'l' as in modern Oriya. The Nagari symbol for 'l' stands for retroflexed 'l' i.e. for 'l' in the facsimile e.g. **ଫଳ** (phala) in lines 23-24, **ମୂଳକଳନ୍ତ** (mulakalantara) in line 17, **କାଳ**

(kāla) in line 33. In modern Oriya these words are pronounced with 'l' sound and are written as **ଫଳ**, **ମୂଳକଳନ୍ତ**

**କାଳ**. In the facsimile the Nagari symbol for 'l' with a tail-like stroke attached to it stands for l, resembling the 'l' symbol in modern Oriya. In this form, 'l' occurs seven times in the record, e.g. **ଲ** (line 10-,

**ଲ** (lines 22-23), etc. Twice, however, this

tail-like stroke appears in the form of an angle or hook

e.g. **ବୋଲୁ** (bolū<sup>(L.22)</sup>), **ହୋଇଲୁ** (hoila<sup>(L.32)</sup>). In modern Oriya the 'l' symbol with a tail attached to it stands

for 'l', e.g. **ବୋଲୁ**, **ହୋଇଲୁ**. It is clear that in fact the Nagari 'l' symbol is retained in Oriya and is

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(Note 1. continued from page 7).

Mr. Vasu, the editor of the grant of Nrsimhadeva II writes "The character may be described as Bengali of the Kutila type of the 12th and 13th century A.D." J.A.S.B. LXV p.231.



articulated as 'l̥' whereas the Nagari 'l' symbol with a tail-like diacritical mark attached to it marks a deviation from the Nagari and is articulated as 'll̥'. In the Oriya symbols for 'l' and 'l̥' the horizontal top stroke of Nagari 'l' has become a curve. So this inscription of c. 1250 attests the orthographic distinction between 'l' and 'l̥' which continues in modern Oriya.

Compare however ddhillā 5.14 and dhillā 45 A.10, both written in Telugu script, both belonging to the Madras Presidency areas.

The scholar or scholars from Bengal who first interpreted this inscription transcribed  as 'l' and  or  as 'll' in conformity with the Bengali language which is devoid of 'l̥' sound and symbol. The Oriya scholars also do not seem to have dissented from the interpretation.

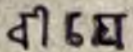
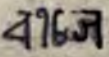




After I had transcribed and typed the text of this inscription noting the use of distinctive symbols for 'l' and 'l̥' in the footnotes to the text of the inscription (see Serial No. 1), I came across Dr. Chatterji's comments or observations on the inscription in the Sections 'Additions and Corrections' of his well known work (Page 1062, O.D.B.L.). In this inscription "very carelessly edited in the J.A.S.B. for 1924" writes



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Dr. Chatterji "the writing differentiates between the dental and cerebral 'l' sounds and the former marked with a diacritical sign below as in Modern Oriya .... has been wrongly transcribed as double 'll' in the verb past tense."

It may be added that in the Oriya inscription of A.D. 1010<sup>or 1051</sup> which antedates the Bhuvanesvar inscription by about 240 years, there is no doubling of 'l' in the past tense of the verb, e.g. karilā, dhilā.

Serial No. 1 writes  (in line 2) for  (Sanskrit vijay<sup>y</sup>), thus equating  with  as is sometimes done in Modern Oriya orthography. Hence, by implication, the palatal semivowel 'y' <sup>may</sup> must have been represented by another symbol, perhaps by  or  as survives in Modern Oriya.

9. The third variety of the Northern group which is used in the text is the Nagari script (of the Northern type) commonly called Devanagari. This script is represented in only one inscription i.e. Serial No. 9, dated Samvat 1459 (A.D. 1403). It differs but little from the modern Devanagari.

From the paleographic point of view this inscription is very interesting. Its striking features are the



following:-

(i) This is the only script belonging to the Northern group which distinguishes 'b' from 'v' (the 'b' symbol from the 'v' symbol). The first i.e. the labial voiced stop is written as **ब** whereas the second i.e. the labial semivowel is written as **व** (cp. L.17). The point of distinction between the two lies in a dot or a circular diacritical mark - placed under the loop of the symbol. This is how the 'v' symbol is written in modern Kaithi.

Cp. Table of Alphabets opposite to Page 2 of "A Comparative Grammar of the Gaudian Languages, etc." by Hoernle, London, 1880, or Grierson's Charts in his essay on M.I.A.V.

(ii) This is the only inscription which represents the 'kh' sound by the Nagari 'ṣ' symbol e.g. **अषंड** (lines 7-8) akhanda, **लेषइ** (line 14) lekhai.

(iii) This inscription uses the pure Nagari numerals in recording the samvat and saka years, whereas in others either the Oriya numerals or the Telugu numerals or both are normally used.

(iv) The symbol for 'bh' (cp. bhāi in line 7) differs from that of the ordinary Devanagari and appears to have



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some resemblance to the 'bh' symbol of the Gupta script,

( <sup>॥</sup> <sup>॥</sup> <sup>॥</sup> bhāī 'brother').

These orthographical peculiarities together with its using the samvat year, the omission of the regnal year of the reigning king, the use of the gen. sig. post.p. - ko which does not occur in other Oriya inscriptions but occurs <sup>as kā or kī</sup> in Hindi, impel me to suggest that the donor of this inscription, called Ladau Surathana, a Brahmin by caste but a horsedealer by profession, belonged to Northern India perhaps to Magadha and was in the habit of visiting Kalinga for trade. In that case 'Patanāura' of the record may refer to modern Patna of Bihar.

#### 10. The Early Oriya Script:

Most of the inscriptions of this thesis are inscribed in this script. It is used throughout the length and breadth of Orissa - in the coastal districts of Balasore, Ganjam and Puri and in the district of Sambalpur, far inland. It is also used in the Oriya inscriptions in several districts of the Madras Presidency namely Vizagapatam, Kistna and Guntur.

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1. A great cattle fair, said to be the biggest in India, is annually held at Sonpur opposite Patna and even now upcountry horse merchants occasionally visit Orissa with large stocks of horses for sale.



This script has evolved out of the Proto-Oriya (Proto-Bengali of Bühler) and has gradually transformed into the modern Oriya script. A few letters of the modern Oriya e.g. a, ā, h, ṣ, kṣ, appear to be<sup>1</sup> affiliated to Nagari. It may be called the archaic<sup>2</sup> or early or transitional Oriya script.

The modern Oriya script then is ultimately connected with the Brahmi script of Asokan edicts through the intermediate states of (i) transitional Oriya (ii) Proto-Oriya (iii) Kutila and (4) Gupta scripts, all of which are more or less represented in Orissan inscriptions.<sup>3</sup>

The chief feature which distinguishes the early Oriya from the Proto-Oriya is its cursive forms, the horizontal top strokes of Proto-Oriya being represented by curves in the early Oriya, which is due to writing by an iron style on palmleaves of longitudinal fibre.

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1. Grierson, however, observes "The Maithili and Bengali alphabets are derived from Bühler's Proto-Bengali (op.cit 57) The Oriya alphabet is, on the contrary, derived from Nagari and probably reached Orissa directly from the West." Paragraph 134, Supplement to Ind. Ant. 1932.
  2. Some of the Buddhist Sanskrit Mss. got from Nepal exhibit a script akin to Oriya script (C.U.B.S.M. p.128).
  3. I ~~do not~~ know <sup>any</sup> Orissan inscriptions in Gupta script <sup>and</sup> ~~but~~ the Patlakella copperplate grant of Maharaja Sivaraja of G.E. 283 (A.D. 602) is written in the transitional Gupta script. Ep. Ind. Vol. IX, p.285. Ed. by Banerji.



The earliest specimen of the archaic or transitional Oriya script presented in this thesis is an inscription from the district of Ganjam (Appendix No. 3 ) dated in the Kali Yuga era (elapsed) 4477 (A.D. 1376). The Sanskrit copperplates of A.D. 1296 (Appendix No. 1) however indicate that the beginning of the archaic or early Oriya script dates from at least the last decade of the thirteenth century. (See footnotes to Appendix No. 1.).

Early Oriya not only maintains the orthographic distinction between the dental 'l' and the retroflex 'l' as indicated above but also uses two characters, one for 'y' and another for 'y' when it is pronounced like 'j'. The former is represented by ଲ(୯୩) or ଲୂ (cp. <sup>no 52 =</sup> 927 of S.I.I. VI) and the latter by ଲି e.g. ଲିଭୁବେ (Serial No. 29) A.D. 1467, (Sanskrit-is born) but ଲାହୀ (no 51) pilgrim. The latter sound is derivative (L.S.I. V. II p.379). In this work <sup>Nāgarī ୧୧, Oriya</sup> ଲୂ (modern Oriya ଲୁ ) is transliterated as 'y' whereas ଲି is transliterated as 'y' so as to distinguish the latter from ଲି .

The early Oriya script exhibits several alternative forms of one and the same letter. The following letters have alternative forms:-



a, ā, k, c, j, p, b, bh, r, s, h, ḷ.

It is worth noting that modern Oriya uses two types of script - the normal type, which is used in printed books, in schools and colleges and the Karani<sup>1</sup> type, which is generally used by professional scribes. Some of the letters, however, are alike in the normal and Karani types.

The Karani forms of modern Oriya are clearly traceable in the inscriptions.

11. I do not clearly find distinctive 'ī' and 'ū' symbols in their primary forms. In their secondary (subscribed) forms it is often difficult to distinguish them from 'i' and 'u'. It is very difficult to transliterate them consistently. Indeed, the writing of 'i' or 'ī', 'u' or 'ū' (short or long forms) was immaterial to the engravers and they generally indicate the subscribed forms of these vowels with the least effort. The result is that these ambiguous marks are transcribed differently by different scholars or by the same scholar

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1. For the normal and Karani forms of Oriya script, see J.B.O.R.S. Vol. X (1924) pp. 168 ff. "The Oriya Alphabet" by Sir H. McPherson. It contains an account of the alphabet including the Karani variety with charts.



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at different times. The observation of Bühler that "In writing Prakrit, these persons (i.e. the clerks and monks who possessed little or no education and who drafted the originals) adopted nearly throughout .... the practically convenient popular orthography, in which the notation of long vowels especially  $\bar{i}$  and  $\bar{u}$  and of anusvāra, is occasionally neglected as a matter of small importance ....."<sup>1</sup> and his remark about "the frequent erroneous employment of the signs for the sibilants"<sup>2</sup> apply fully to the Oriya inscriptions.

What Professor Turner writes as to the want of "distinction of quantity or quality between long  $\bar{i}$  and short  $i$ , or between long  $\bar{u}$  and short  $u$ " in spoken Nepali<sup>3</sup> applies to spoken Oriya and the absolute confusion in writing these in the old Oriya inscriptions indicates the loss of distinction of these in old Oriya. It may be noted that the Kaithi script "makes no distinction between initial  $i$  and  $\bar{i}$  or between initial  $u$  or  $\bar{u}$ . For the medial vowels, it employs  $\bar{i}$  for both  $i$  and  $\bar{i}$  and  $u$  for both  $u$  and  $\bar{u}$  ." (Paragraph 132, 3, M.I.A. Vernaculars by Grierson. Ind. Ant. Supplement 1932.)

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1 and 2. Page 30. Indian Paleography, Indian Antiquary, XXXIII, Appendix. 3. N.D. Introduction p. xvii.

Note:

Any inscription, of which the script is not specified in the short introduction preceding each inscription, should be understood to have been inscribed in early Oriya script.



12. Punctuation.

Many of the inscriptions do not follow any system of punctuation whatsoever. From the beginning to the end, the letters are inscribed without indicating the beginning or end of a word or a clause or a sentence, cp. Serial Nos. A and 1 (the earliest two inscriptions in chronological order).

In some inscriptions, however, we find punctuation marks, which consist of either one or two 'dandas'<sup>1</sup> (vertical strokes).

Inscription No. 9 is one which uses throughout two dandas side by side. The first sentence of this is divided into various parts by double dandas, indicating the interrelation of words which otherwise might have been confused. In the second part of No. 9 the sentences alone are divided by double dandas.

Inscription No. 24 uses throughout the single danda. A sentence is divided into many parts. Sometimes individual words are flanked by danda marks, e.g.

Bho Jagarnātha		.....	sāantamānāṅku		muim		pāika	
			to the lords		I		infantry	
rāutaku		kari		bibhaa dhīli				
to cavalry		including		wealth gave				

i.e. Oh Jagannath ..... I bestowed wealth on the nobles

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1. In the typed script of the thesis, a 'danda' is represented by a slanting stroke.



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including the infantry and cavalry.

On the other hand Inscription No. 19, which like No. 24 contains king Kapilesvara's prayer to the deity Jagannath, exhibits the danda mark only twice.

The absence of any punctuation in many of the inscriptions, the converging of different M.I.A. case endings and verbal endings to identical forms, the want of regularity in the word order of the sentence, the conciseness of style and above all the diverse nature of the scripts, scribes and writing materials are some of the principal causes which lead to the difficulty of interpretation of these texts.



**PALAEOGRAPHY OF EARLY ORIYA INSCRIPTIONS**

**in the Thesis**

**"A STUDY OF EARLY ORIYA INSCRIPTIONS",**

**by**

**K.B. Tripathi**

( submitted to the University of London, London, for  
the Ph.D. degree, 1952).

<u>Chapters</u>	<u>Contents</u>	<u>pages</u>
4	Introduction (part I)	18
4 A	Introduction (part II) [and summary of the result of investigation].	20
4 B	Vowels (initial and medial)	15
4 C	Consonants (including semi- vowels)	33
4 D	Ligatures, numerals & conclusion	8+7
	<b>Total</b>	<b>76+7 = 18</b>
	<b>Grand Total</b>	<b>94+7 = 101</b>

**Note:** Chapter 4 attempted in London and the rest at the  
Office of the Government Epigraphist for India,  
Ootacamund.

October, 1952.

K.B. Tripathi,  
c/o., The Government  
Epigraphist for India,  
Ootacamund (South India).  
INDIA.



## THE PALAEOGRAPHY

of

## EARLY ORIYA INSCRIPTIONS.

1. The Oriya alphabet, like other sister alphabets, is ultimately traceable to the Brāhmī script of ancient India. This script passed through various stages of development from the 3rd century B.C. to about the 14th century A.D. when it assumed the shape of cursive Oriya script with curves forming the tops of letters. These stages are exhibited by a large number of inscriptions<sup>1</sup> discovered in various parts of India including Orissa. The scripts of these inscriptions may, therefore, be broadly classified into several types and be chronologically arranged as follows:-

1. The Brāhmī script (circa 3rd century B.C. -  
circa 3rd century A.D.)
2. The so-called Gupta (c. 3rd century A.D.  
script c. 6th century A.D.)

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1. Some picto-graphic inscriptions are also found in Orissa. They are believed to be Pre-Brāhmī and akin to the Mahenjādarō inscriptions. See the Vikramkhōl inscription in Indian Antiquary, LXII, p.58.



3. (The 'acute-angled' script (c.6th Century A.D.  
( c.11th century A.D.)  
(
4. (The including <sup>the</sup> nail-headed (c.11th century A.D.  
or wedgheaded script c.14th century A.D.)
5. The 'Proto-Bengali' script (c.11th century A.D.  
c.14th century A.D.)
5. The early Oriya script (c.14th century A.D.  
c.16th century A.D.)
6. The modern Oriya script (c.16th century A.D.  
up to the present)

Accurately speaking, there is a transitional stage between each preceding and succeeding script for each merges into the other imperceptibly and gradually. Moreover the chronological periods mentioned above are only approximations and sometimes one period overlaps the other. It should be noted that the Proto-Bengali alphabets and possibly the acuteangled alphabets in their later stage were sometimes influenced by Nāgarī forms.

2. From the first century B.C. the Brāhmī script of NorthernIndia begins to show certain changes which are well illustrated in Kuṣāna records and therefore popularly associated with the Kuṣāna<sup>a</sup> emperors. Hence the Brāhmī script may be said to have two principal stages (1) the earlier Brāhmī chiefly represented in the inscriptions of Emperor Aśoka and therefore called the Mauryan Brāhmī and (2) the later Brāhmī or the Kuṣāna Brāhmī.

The Earlier Brāhmī is represented in Orissa by the following inscriptions:-



- (1) The rock-edicts of Emperor Aśoka on the Dhauli and Jaugada hills in the Puri and Ganjam districts (3 century B.C.)
- (2) The Hātigumpha inscription of Emperor Khāraveḷa at Udayagiri near Bhuvanēśvara in the Puri district with its related minor group of inscriptions. (circa first century B.C.).

The early Brāhmī characters as found in the inscriptions of the age of Khāraveḷa, however, exhibit certain modifications of the original signs.

The Kuṣāna Brāhmī is represented in Orissa by the Bhadrakha (Balasore district) inscription of Gana dated in the 8th regnal year <sup>of</sup> Mahārāja Gana. It is a short lithic record palaeographically assignable <sup>to</sup> circa 3rd century A.D. This awaits publication in the Epigraphia Indica.

3. The next stage in the development of the script is well illustrated by the inscriptions of the <sup>their subordinates</sup> Gupta Emperors/and contemporaries throughout Northern India. Hence the epigraphic northern script of the Gupta period is popularly known as the 'Gupta script'. On the basis of a few test-letters such as la, sa and ha, this script admits of at least, two varieties, an eastern and a western.

The eastern variety of 'The Gupta alphabet' is principally represented in Orissa by the following records.

- (1) The Kalāhāṇḍi copper plate grant of Mahārāja



Tuṣṭikara. It was discovered in 1947 at the then feudatory state of Kalāhāṇḍī, now merged in Orissa. It is published in J.K.H.R.S. (=Journal of the Kalinga Historical Research Society, Balangir-Patna, Orissa) September-December, 1947 (Vol.II, Nos.2 and 3). Though the grant is undated, its palaeography indicates that it belongs to circa. 4th century A.D.

\*(2) The Sumaṇḍala copper-plate grant of Dharmarāja of the Gupta Era 250 (=A.D.569-70) discovered from a mound near the village Sumaṇḍala not far from Jaugaḍa in the Ganjam district. This has been published with plates in Vol.I (No.I) of the Sanskrit Journal Maṇōramā in 1949 from Berhampur, Orissa.

(3) The Soro copper plate of Mahārāja Śambhuyāśas, (G.E.) 260=(A.D.579-80). This was unearthed along with three other plates near Soro in the Balasore district (E.I. XXIII, p.197 ff.)

\*(4) The Kaṇāsa copper plate of Lokavigraha, dated G.E. 280 (=A.D.599). This was discovered in the village Kaṇāsa

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\* A critical edition of these plates awaits publication in the E.I. For (2) see E.I. 28, p. 79 ff.



in the Puri district and was published with plates and a palaeographical chart in J.K.H.R.S. (January 1950).

(5) The Patiakeḷḷa copper plate of Śivarāja (G.E.) 283 (=A.D.602), discovered in the Cuttack district (E.I. IX, p.285).

Some inscriptions of the Gupta times discovered in Ganjam-Chicacole region, e.g. those of the Māthara kings of Kalinga exhibit southern characters which contributed little to the development of the Ōriya script.

'The later Kalinga script' (7th-12th centuries) See Bühler I.P. Section 30) which is also predominantly influenced by southern letters, developed in the same region. Some archaic forms found in the early Ōriya script of Ganjam-Vizagapatam region may be traceable to this source. Sometimes charters of the later Gangas of Kalinganagara (e.g. No. A of this Thesis) exhibit many Proto-Bengali forms.

4. From about the 7th century to about the XIth century the alphabet used in a large number of inscriptions of North India shows certain prominent and distinct characteristics on the basis of which it is variously known<sup>ow</sup> as Wedge-headed, nail-headed, acute-angled, 'Siddhamātrkā' and 'Kuṭila'.

During the 7th century the acute-angled characters are generally combined with wedge-heads. Such characters are represented in Orissa by the early charters of the



Śailodbhava dynasty e.g.

(1) The Ganjam copper-plates of Mahārāja-Mahēśāmanta Mādhavarāja of the time of Śaśāṅka dated in the Gupta year 300 = (619-20 A.D.) (E.I.VI, p.143 ff).

(2) The Khurda copper-plate of Sainyabhīta-Mādhavarāja (J.A.S.B., 1904, part I, p.284).

The acute-angled alphabets or the alphabets occupying an intermediate position between acute-angled and Proto-Bengali (where the wedge-heads begin to give way to short horizontal top-strokes) are represented in Orissa by the charters of the Bhauma-karas (7th-9th centuries or 8th-10th centuries) and their contemporaries including those of the earlier princes of the Somavaṃśa (middle of the 10th to the beginning of the 12th century) and their contemporaries.

Some of these are the following:

- A
  - 1. The Neulpur plate of Śubhākara.  
E.I.XV, p.1 ff. Ed. by R.D. Banerji.
  - 2. Two grants of Dandimahādēvi.  
E.I.VI, p.133 ff. Ed. by Kielhorn.
- B
  - 1. The charter of Vidyādharaḥaṇja.  
J.A.S.B. LVI, pt.I, pl.IX, Ed. by ~~R~~ R.L.Mitra.
  - 2. Copper-plate grant of Netṭaḥaṇja.  
J.B.O.R.S. XVIII, p.104 ff. Ed. by Misra.
- C
  - 1. Records of the Somavaṃśi kings of Cuttack.  
E.I.III, p.323 ff. Ed. by Fleet.



- C        2. The Kudopali (Sambalpur) plates of Mahābhavagupta II.  
E.I.IV, p.254 ff. Ed. by Kielhorn.

5        During the VIIth-Xth centuries the acute-angled alphabet or its varieties, prevalent in eastern parts of North India progressed and by the end of the Xth century assumed distinct features leading up to the modern Bengali.<sup>1</sup>

Hence it is called 'Proto-Bengali'.<sup>2</sup>

In Orissa this script is represented by the charters

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1. On the origin of Proto-Bengali, vide O.B.S. p.42 and of. "We find towards the end of the 10th century the birth of the Proto-Bengali alphabet" J.R.A.S.B.IV (1938), p.365, para 1.

2. This name is not generic and therefore not entirely satisfactory since the acute-angled script (the post-Gupta epigraphic script of North India of early medieval period) developed into what Bühler called 'Proto-Bengali' throughout North-Eastern India (in Orissa, Bengal, North Bihar and Assam) and since Oriya, Bengali, Maithili and Assamese scripts are all derived from the socalled Proto-Bengali. Dr.D.C.Sircar prefers to substitute the term 'Gaudī' for Bühler's Proto-Bengali on the authority of Al Beruni (vide p.173, Al Beruni's India (Vol.I, by Sachau). I shall, however, use the term 'Proto-Bengali' in the following palaeographical discussion.



of the later princes of the Somavaṃśa, the imperial Gangas (XIth century to the early part of the XVth century) and other contemporary records. Nos. 1,4,8 and Ap.I of this Thesis represent this script. (See Section 7 below).

The next stage when 'Proto-Bengali' assumed the shape of early Oriya script, characterised by top-curves, is represented by the majority of the inscriptions of this Thesis. (XIV-XVI centuries). They will be dealt with in Section 7. Next, we briefly deal with the previous work on the palaeography of Orissa.

6         Bühler who in his 'Indische Palaeographie' published in 1896 [for English version vide JA, Vol.34, Appendix) dealt with the development of Indian alphabets (from circa B.C. 350 to circa A.D.1300), examined the Asokan Brāhmī at Jangada and the Post-Asokan Brāhmī of Hātigumpha at Bhuvanesvara and illustrated the alphabets in table II (cols.VI-VII and XXI-XXII). He also discussed 'the later Kalinga script' of the Ganjam-Chicacole region (See Section 30, English version) and illustrated it in tables VII (col. XIX) and VIII (cols.X-XII). We do not find, however, in Bühler's work any reference to other inscriptions of Orissa and there is even no mention of the Oriya script in it.

G.H. Ojha, on pages 79 and 131 of his "Prācīna-lipimālā", 2nd Ed. 1918 suggests the origin of the Oriya alphabet from Proto-Bengali, reproducing a part of the



inscription forming No.31 of this Thesis.

R.D. Banerji refers to the palaeography of some inscriptions of Orissa and observes "The modern cursive Odiya script was developed out of the Bengali after the 14th Century A.D. like the modern Assamese" (pp.6,11,12,27,28, 'The origin of the Bengali script', 1919). S.N. Chakravarti concentrating on the "Development of the Bengali Alphabet" (J.R.A.S.B. 1938, Vol.IV, pp.351-391) refers only to two inscriptions discovered in Orissa. One of these is the Irda (Balasore) plate of Nayapāladeva showing "Proto-Bengali alphabet for the first time".

Since the observation of Ojha and Banerji about the origin of the Oriya script was not substantiated by them by adequate discussion and illustrative plates, Grierson (who had included the Oriya language along with Bengali in the Eastern Group of Indo-Aryan as having very close connection with each other) wrote in 1932 that the Oriya alphabet is not derived from Proto-Bengali, but from Nāgarī (Vide p.13 chapt.4 of the Thesis, footnote).

Subsequent to the publication of Bühler's work a very large number of Sanskrit inscriptions were discovered in Orissa. Some of these were edited by epigraphists like Fleet, Kielhorn and Hultsch<sup>h</sup> who discussed their palaeography while editing them. But many of the inscriptions ~~xxx~~ were published either without plates or with unsatisfactory plates



and without palaeographic discussion. Some of the inscriptions recently discovered in Orissa have been published without any discussion on their palaeography. Of these, I have selected the Sumandala copper plate inscription (569 A.D.) for ~~frequency~~ frequent reference. <sup>document</sup> (for a fresh edition of this ~~document~~ with pls. see, 'The Orissa Historical Research Journal', Vol.I, No.I ff. (April 1952), p.66). Before we pass on to deal with the scripts of the Oriya inscriptions in the next section we should mention an article on 'The Development of the Bengali script' by P.L. Paul, in Indian Historical Quarterly, Vol.XII (1936), pp.309-334, which contains reference to three inscriptions from Orissa.

7 Since writing Chapter 4 (introducing principally the palaeography of the Oriya inscriptions), I have been able to secure the facsimile of inscription No.8, which is the longest Oriya inscription of the Thesis. As a result of my examination of this document and a study of the palaeography of other inscriptions of the Thesis, I would now <sup>1</sup> divide the scripts of Oriya inscriptions as follows:

-----1-----

1. The Telugu script in which six Oriya inscriptions, viz., Nos.2,3,5,6,10,20 and two mixed Telugu-Oriya inscriptions, viz., Nos.45 A and 45 B are written, will not be examined by me.



## Chapter 4 A (p.11)

1. Proto-Bengali influenced by forms <sup>of</sup> 'the later Kalinga script' (No.A 1051 A.D.)
2. Proto-Bengali (No.I, c.1261?A.D.)
3. Proto-Bengali mixed with Nāgarī forms (No.8 1395 A.D; No.4, date uncertain). (The script of No.7, 1384 A.D, perhaps comes under this)
4. Nāgarī (No.9, 1403 A.D.)
5. Early Oriya (<sup>7</sup>58 inscriptions distributed over the period from the about 1376 A.D. to 1556 A.D.)

Elsewhere in this Thesis (Chapt. 4, sec. 6)

I referred to the script of No.A as 'Southern Nāgarī'. This inscription is found in the Chicacole taluk which is included in the region of the 'Later Kalinga script' of Bühler.

The following letters of this record are Proto-Bengali and differ from the corresponding Nāgarī forms:- \*ja, 'ṭa', 'ṇa', 'bha', 'śa', 'sa', 'kṣa'; (śa and kṣa look like modern Oriya). Though the following letters differ from the Proto-Bengali forms, they are more akin to Proto-Bengali forms than to those of Nāgarī: initial 'a', 'ā', ~~initial~~ 'u', 'kha', 'ga', 'ca' and 'tha'. Some of these exhibit an earlier stage of development than the normal Proto-Bengali forms. Letters such as 'ka', 'da', 'pa', 'ba', 'ma', 'la', 'ha', are common to Nāgarī and Proto-Bengali. The letter 'ra' resembles the modern Nāgarī form and the medial vowel signs agree with those of Nāgarī. Initial 'i' and 'ta' are akin



## Chapter 4 A (p.12)

to the <sup>e</sup>gupta forms. The letter 'na' shows a looped form and is not found in Nāgarī or Proto-Bengali.

This letter together with initial 'a', 'ā', 'u', 'kha', 'ga', 'ca', are found in the later Kalinga script of Bühler.

The date of No.I, the typical Proto-Bengali inscription, inscribed in the 22nd year of <sup>1</sup>Baḥa-Narasimhadēva is uncertain, Since there are four kings named Narasimha of the imperial Gāṅga dynasty of Orissa, I have tentatively identified the king with A.D. Narasimha I (Circa/1238-1263).

No.8 contains the following typical Proto-Bengali forms:-

initial 'i', 'u', ~~am~~ 'o', 'cha', 'jha', 'ṇa', 'pha'. But it offers the following typical Nāgarī forms thereby disagreeing with No.I: initial 'a', 'ā', 'kha', 'ta', 'bha', 'śa', 'sa'. Its medial signs of 'e'

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1 Dr. D.C.~~Streer~~ draws my attention to the fact (c.1378-1405 A.D.) that Narasimha IV/of the same dynasty is called Pedda Narasimha in No.752, S.I.I.Vol. V). The Telugu word 'pedda' equates <sup>in meaning</sup> with the Oriya word 'bada'.



## Chapter 4 A (p.13)

and 'o' are identical with those of Nāgarī. On the whole it is Proto-Bengali mixed with some Nāgarī forms. This<sup>1</sup> is<sup>2</sup> a grant of King Nṛsiṃha IV of the imperial Ganga dynasty. In the earlier grants of this dynasty such Nāgarī form are not found. (See the grant of Narasiṃha II of A.D. 1295 in J.A.S., XVII, L. No. I, and in Ap. (No. 1) of this Thesis 1951 and the grant of Bhanu II in 'Orissa in the Making' by B.C. Mazumdar.

8 An investigation into the palaeography of Early Oriyā inscriptions shows that the alphabet which developed into the modern Oriyā script is traceable to the following three sources:

- (1) Proto-Bengali (Eastern alphabet)
- (2) Nāgarī and Northern (Western/alphabets)
- (3) Later Kalinga script (Southern alphabet)

An overwhelming majority of the letters used in the early Oriyā inscriptions and forming modern Oriyā to Proto-Bengali forms. These forms alphabet are distinctly traceable/may be divided into two

1 For a mixture of Proto-Bengali and Proto-Nāgarī forms" (cf. p.326, I.H.Q., Vol.XII, 1936.)

2 A critical edition with plates of this grant is ready for publication in Epigraphia Indica, Vol. 28 pr 3016.



## Chapter 4 A (p.14)

groups. One of them consists of forms which are common to Proto-Bengali and Nāgarī. The other group comprises letters which are found only in Proto-Bengali. The following letters may be listed as belonging ~~to the latter~~ <sup>e, ai, o, au,</sup> group: initial 'a, ā, 'i, 'u, 'e, 'ai, 'o, 'au, medial/ kha, cha, jha, ṭa, ṇa, ta, bha, ~~ra~~ ra, śa, ~~sa~~ sa. The derivatives of all these are found in early Oriya inscriptions as well as in modern Oriya while those of the corresponding Nāgarī forms, with the exception of the signs of initial 'a' and 'ā', 'śa' and 'sa' are not found in them. The Sanskrit and Oriya inscriptions discovered in Orissa clearly show how Proto-Bengali gradually developed into early Oriya. Broadly speaking, therefore, the Oriya alphabet may be said to have derived from Proto-Bengali.

Though the Oriya alphabet is mainly affiliated to Proto-Bengali, the influence of the Nāgarī is also noticed in early Oriya inscriptions. Some times we find Nāgarī forms in Orissan inscriptions written in Proto-Bengali (cf. No.8). All these forms have not survived in Modern Oriya. But that some Nāgarī forms were occasionally used by the people, is indicated by the fact that a derivative of Nāgarī 'śa' is used twice in an early Oriya inscription (Cf.No.35, ls.4 and 5) though this has not survived in modern Oriya.



## Chapter 4 A (p.15)

In Oriya, many letters have alternative forms, e.g. initial 'a', 'sa', etc., ~~of~~ the two forms of the same letter, sometimes one is traceable to Proto-Bengali and the other to Nāgarī. As will be shown below, the double curve form of initial 'a' and the closed type of 'sa', are derived from the corresponding Nāgarī forms of the letters. As stated above, there are some letters, the forms of which are similar in Proto-Bengali and Nāgarī, e.g. 'ka', 'gha', 'ja', 'ḍa', 'ḍha', 'da', 'na', 'pa', 'ba', 'ma', 'ya', 'la', 'ṣa' and 'ha'. A question arises as to whether these letters in Oriya are derived from Proto-Bengali or Nāgarī. But considering the fact that Nāgarī influence is confined only to a few letters of the Oriya alphabet, it is reasonable to hold that the Oriya forms of these <sup>come down</sup> letters have/through Proto-Bengali and not ~~come down~~ Nāgarī. ~~to the development of the modern Oriya alphabet is not large.~~

As in the case of Nāgarī, the contribution of the Later Kalinga script (Southern alphabet) to the development of the modern Oriya alphabet is not large. As will be seen from our discussion below early Oriya inscriptions exhibit certain archaic forms, such as ,



## Chapter 4 A (p.16)

the medial 'ā' up-stroke (Chapt. 4 B, p.9), the E - shaped variety of 'ja' (Chapt.4 C, p.8), and a cursive form of 'ha' (Chapt. 4 C, p.32). These as well as a few other signs, (the cursive form of 'ti' in No.18A, as well as 'ni' in No.54,1.7, No. the form of 'śa' in the ligature 'śrī' in/18 A) are traceable to southern alphabets (the Later Kalinga script).

The cursive variety of the Oriya alphabet styled Karanī (i.e. 'scribal') bears some additional traces of this southern influence. (cf. 'ja', medial 'ā' in 'tā', 'bā', etc.)

Thus we see that the Oriya alphabet is ~~namely~~ mainly derived from Proto-Bengali, although it bears in some cases clear traces of the influence of Nāgarī and in a few also of the southern alphabet (Bühler's 'later Kalinga script').

9 Oriya and Bengali are both derived from Proto-Bengali and as such Oriya is very closely connected with Bengali. But many letters of the modern Bengali alphabet have developed angular forms, and deviated considerably from the Proto-Bengali originals. (cf. 'ka', 'kha', 'gha', 'ca', 'ha', etc. in modern Bengali). Therefore, inspite of their Proto-Bengali origin, these letters in Oriya together with a few others, apart from their top curves standing for the horizontal top mātrās, may ordinarily appear to be more akin to the Nāgarī forms of the letters.



## Chapter 4 A (p.17)

The Oriya script is more akin to Proto-Bengali than to ~~modern~~ Bengali. It has ~~prescribed~~ preserved many Proto-Bengali forms which Bengali has discarded.

Bühler observes "The most striking and important among the peculiarities of Proto-Bengali, discarded in the modern Bengali script, are the small triangles and the 'Nepalese hooks' which are attached to the left of the tops of various letters"<sup>1</sup> (Ind. Palaeography, Sec.26, para 3).

While Bengali has discarded this hook, it has been preserved<sup>in</sup> Oriya and has contributed to the development of the horizontal top mātrā into a top curve. (cf. the hook modified into a shallow curve in Nos.Ap.2 and Ap.4 and into a semi-circle in No.19). This might have been partly due to the scratching of letters by an<sup>2</sup> iron stylus on palm leaves.

1 It may be noted that the Proto-Bengali script with small triangles and 'Nepalese hooks' occurs in several Orissan inscriptions, e.g. Bhuvanesvara Lingarāja temple inscriptions . The Kendupatna plates of Nṛsiṃha II (1296 A.D.) show the 'Nepalese hooks' very prominently.

2 Recently I came across a palm leaf Ms. written with an iron stylus in the Nāgarī script.



## Chapter 4 A (p.18)

Bühler noticed some abnormal single signs of Proto-Bengali, not surviving in modern Bengali, such as the forms of 'ī' in his plates V. (3. XVIII) and VI. (3.X), the curious 'ṭa' of plate V.(20. XIX). These signs (together with others e.g. the form of 'ṇa' with double curve, discarded in modern Bengali), have survived in early and modern Oriya.

10            Number 3 of the Appendix of this Thesis is the earliest dated record in the Oriya script, discovered as yet. It is a private record registering a gift in favour of a temple. It is dated in the Kaliyuga year 4477 (=1376 A.D.)

No.8 is the longest Oriya record of the Thesis and forms a part of a royal charter. It is written in Proto-Bengali and bears a date 20 years later than that of the above-mentioned Oriya record.

This shows that Proto-Bengali continued to be used as a monumental script even after the round-hand letters of the Oriya alphabet had already come into use.

One of the Kendupātṇa inscriptions ~~of~~ of Nṛsiṃha II, dated A.D.1296 (Ap.No.I of this Thesis) shows the shallow top-curve (which is a development of the 'Nepalese hook') above the letters in place of the horizontal



## Chapter 4 A (p.19)

top-mātrā. This indicates that the characteristics of the Oriya script began to develop as early as the thirteenth century.

11 My work on the palaeography of the inscriptions naturally falls into two parts (1) Illustrative and (2) Descriptive and critical.

The first part, mainly, consists of ~~12~~ twelve alphabetical charts. The first four of these, which illustrate the alphabets of the Proto-Bengali and Nāgarī inscriptions examined in the thesis have been marked (A). Five inscriptions are represented in these charts. The next four charts marked B, illustrate the alphabets of the early Oriya inscriptions. Eight select inscriptions have been represented in them.

These charts are photographic copies of my tracings, (on transparent paper), of the letters as found in the original records. In these plates the inscriptions have been placed in different columns in their chronological order as far as possible.

The remaining four charts ~~XXXXXX~~ (marked C) which are eye-copies of early Oriya letters and numerals prepared by me, were reproduced by photostatic process in London.<sup>1</sup>

dealing with Palaeography  
In the following chapters, I have often

1. These are stitched with the Thesis.



## Chapter 4 A (p.20)

referred to these twelve alphabetial charts. I have also sometimes referred to other inscriptions in this palaeographical /discussion. With the exception of 2 or 3, the impressions of these inscriptions have not yet been published. Photostatic copies of most of these epigraphs (74 plates in all) were submitted along with my thesis to the University of London!

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1. The facsimile of No 8 (3 plates) which are now submitted herewith, may be placed in the cover containing the 74 plates. previously submitted.







## Chapter 4 B. p.1.

(Palaeography continued)

## VOWELS

## A. Mātrkāś or Radical signs.

## 1. 'a'

The vowel 'a' has four forms in the illustrative plates showing Proto-Bengali and Nāgarī forms of letters. They are  in No.A, in  in No. I  in No.8 and  in No.9.

All these have the common feature of a horizontal top stroke, a vertical attached to the latter on the right handside and a curve opening more or less to the left, in between the two. In No.A the curve shows a loop at the left end with an upward slanting stroke or tail. In No.9 the curve is bipartite like the English figure 3 (three).

In all the forms the curve is joined to the vertical by a small stroke which is horizontal in Nos. 8 and 9 but is slanting in Nos.A and I. In Nos.A and I a small slanting stroke joins the top of the curve with the horizontal top mātrā.

The Curve along with the stroke which joins the vertical, is ultimately traceable to the two slanting strokes which meet at the middle point of the vertical in Brāhmī 'a' from the left.



The curve is visible in the Kuṣāṇa inscriptions (see Bühler's pl.3). It also occurs in the records of the Gupta age including those in Orissa, e.g. the Sumaṇḍala inscription (see Ākṣepa in pl.3).

The horizontal top stroke is the elongation of the serif. That began to develop in Brāhmī as early as the first century B.C.

In the early Oriya scripts found in inscriptions there are four varieties of 'a'.

The first variety occurs in No.51 (see pl.c) and with slight variation in No.App.10 (Pl.c) but with a tail added in No.31 (Pl.B). It is a derivative of the Proto-Bengali ~~kur~~ 'a' which occurs in No.I. The horizontal top-stroke of Proto-Bengali 'a' has been changed here into a curve. The tail is traceable to an angular mark or slanting stroke sometime attached to the bottom of the vertical of the Proto-Bengali 'a' (cf. 'a' in an Bhuvanesvara Liṅgarāja temple inscription of the time of Bhīmadeva ).

The second variety of 'a' occurs in Nos.14 and 18. It consists of 3 parts:- (1) a curve opening towards the left or upwards (2) a vertical line to the right and (3) a central limb which joins the curve at its upper end, and the vertical at its lower end.



This is also a derivative of the Proto-Bengali 'a' occurring in No.I. Here the Proto-Bengali horizontal top stroke has been suppressed and the slanting stroke joining the curve with the vertical has developed into an ornamental mark with curves at either end, one on each side.

The third variety of 'a' where the curve opening towards the left is bipartite looking like the English figure 3, occurs in No.24 (see the word 'bibhaa'). This appears to be a derivative of the Nāgari 'a' ( अ ) (cf.'a' in No.9)

The fourth variety or form of 'a' with two curves at the top both opening downwards occurs in Nos.17, 18A and 31 and is commonly used in modern Oriya. It is possibly a derivative of the Nāgari 'a' (cf.'a' in No.9 where the bipartite curve opens towards the left).

## 2 "ā"

The <sup>form</sup>para of ā is distinguished from that of ā by a vertical added at the right hand side, paralld to the vertical of a, This vertical is joined to the right hand top corner of 'a' by a short slanting stroke in No.A, by a short straight stroke in Nos.1 and 9. In 8 the vertical remains separate.

In the early Oriya epigraphs ā (cf.pl.c

)



## (Chapter 4 B page 4)

has the sign distinguishing it from 'a' exactly as in the Nāgarī and Proto-Bengali forms. In the later Oriya epigraphs and in modern Oriya this sign is not joined to the vertical of 'a'.



3      " i "

There are in the illustrative plates four forms of Proto-Bengali and Nāgarī i.

The form of i in No.A consists of two circles placed side by side, having a horizontal stroke over them.

This form occurs in many inscriptions, eg. the Uccakalpa inscription circa 462-3 A.D. and in the Kanheri inscription circa 851-877 A.D. (See Bühler, table IV Col. IX, table V, Col.V).

The two circles at the base of this form of i are traceable to the two lower dots of the Brāhmī i while the horizontal top-stroke is the development of its top-dot.

The two forms of notched i in Nos.I (  ) and 8 (  ) represent cursive developments of the Brāhmī i, and are due to two different ways of writing, i.e. tracing the letters. Of the two, the form of i in No.I appears to be a development of that i in No.8. In both, the two circles at the base and the upper curves represent the three dots of the Brāhmī i. The form of this letter in Valabhī grants of the 6th century exhibits an earlier stage of its development. See Bühler, Pl.VII.



In No.8 the running hand starts with the left hand circle and ends with the right hand circle. In No.I with the right these loops are first drawn in the manner the English figure 8, when laid flat may be drawn and then the running hand draws the rest of the letter, they are covered by a curve with a notch in the centre.

The notched 'i' of No.8 occurs also in the Bhuvanesvara Lingaraja temple inscription (of Bhīmadeva), and in the Kamauli plate of Vaidya (deva) inscription of circa 1142 A.D. (cf. Bühler, table No.V, col.XIX).

The form of the letter 'i' ( ङ ) in No.9 is exactly as in modern Nāgarī. For a discussion on its origin see Bühler, Ind. Palaeography, Sec.24, A, (4).



The Oriya 'i' found in early inscriptions is identical with the form that occurs in No.I.

In modern oriya 'i' consists of two loops forming the base, a curve over them joined to the left loop and a tail attached to the right end of the curve. This seems to be a derivative of the 'i' in No.I, the top horizontal stroke of which has become a curve ~~xxxxxxxx~~ with the addition of a tail.

For a tail like stroke cf. Bühler, table V, Col.XVIII (The Deopara inscription).



forms  
Proto-Bengali,  $\bar{i}$  occurs only in No.9. A similar form is used in modern Nāgarī  $\bar{i}$ . It has been formed by putting a short wavy line on the horizontal top stroke of the Nāgarī  $i$ .

In early Oriya inscriptions the symbol  which occurs in Nos. 14, 18, 18A and 49, seems to stand for  $\bar{i}$ , for it is nearly identical with the modern Oriya  $\bar{i}$  symbol (  ).

The difference between the symbols of  $i$  and  $\bar{i}$  in modern Oriya lies in the loop or notch in the upper curve of  $\bar{i}$ , the tail being common to both of them.

## 5. "u"

The Nāgarī and Proto-Bengali plates of the Thesis offer two forms of  $u$ , one form with a tail, the other without it. The first form occurs in Nos. A.I and 8. The second which is used in modern Nāgarī, occurs in No.9. Both the forms have the common features of a horizontal top stroke, a short and slanting and a curve opening towards the left which hangs down from the horizontal top-stroke by means of a short slanting stroke.



The curve of  $u$  appears in many records of the Gupta age, e.g., the Uchakalpa inscription of about A.D. 462. (See Bühler, table IV).

offer two forms

The early inscriptions in the Oriya script of



## (Chapter 4 B page 7)

'u', both with a tail (see No.18A), viz.,  and . The first is a derivative of the Proto-Bengali 'u' (which occurs in Nos. I and 8), The top horizontal stroke of the latter transforming <sup>itself</sup> into a curve. The second which survives in modern Oriya is a derivative of the first, being its cursive form.

6 " ū "


The vowel 'ū' does not occur initially in any of the Oriya inscriptions examined by me.

In modern Oriya, the length of the vowel is indicated by ~~the~~ an inward loop or bend made in the upper curve of 'u' above the point of its junction with the tail.

7 " r "

Initial r does not seem to occur initially in the inscriptions examined in the thesis. But in the expression 'desaru' in S.No.53, line 13, the sign for 'ru' may be read as 'r'. The proto-Bengali form of this vowel is, however, found <sup>in</sup> such medieval Orissan records as the Nāgarī plates (Śaka 1230-31) of Anangabha III (E.I.Vol.XXVIII).

8 " l "

The sign of this liquid vowel occurs initially only when it is used for 'lu' (  ). Its sign is identical with the negative of the Roman letter S. Sometimes it shows a tail-like mark at its bottom. (For similar forms see Bühler Pl. VI ).



9 " e "

Initial e occurs in Nos.1 and 8 although <sup>they</sup> offer slightly differing forms of the vowel. In No.8 it consists of a small horizontal forming the base with a vertical at its right extremity standing perpendicularly. The ends of the horizontal and vertical have small inward curves or *behdas*. In No.1, the curve of the horizontal is suppressed.

Both these forms of "e" are derived from the triangle-shaped Brāhmī 'e' with a partial suppression of one side of the triangle.

The letter in Early Oriya as well as proto-Bengali is the same as in modern Oriya, Bengali and Maithili

10 " ai "

Initial 'ai' does not occur in the inscriptions, examined in the Thesis, but the proto-Bengali form of the vowel <sup>which</sup> is practically the same as in modern Oriya Bengali, and Maithili, is found in such medieval Orissan inscription as (See E.I.III, p.332).  
Not in J.B.O.R.S., XVII, pt I. (See line 40).

11 " o "

Initial "o" occurs in line 12 of No.A (not reproduced in the plate) and in No.8. It also occurs in early Oriya inscriptions. In all these it resembles the English numeral 3 having these two curves opening towards the left.

12 " au "

Initial 'au' does not occur in the inscriptions



## (Chapter 4 B page 9)

examined in the Thesis, but the Proto-Bengali form of the vowel which is practically the same in modern Oriya, Bengali and Maithili is found in medieval Orissan inscriptions. (Vide J.A.S.XVII, 1951, p.20).

## B. "MEDIAL VOWELS"

## 1 'a'

Medial 'a' has no sign of its own since it is considered to be inherent in every consonantal sign. Its absence is indicated by the sign of Virāma (a short slanting stroke) placed below the consonant.

## 2 'ā'

The sign of medial 'ā' in the Proto-Bengali, Nāgarī and Oriya scripts, consists of a vertical stroke placed to the right of the consonant. But rarely this takes the form of a short upward stroke attached to the top of the consonant as in 'bhā' in the word 'bhāta' in an early Oriya inscription at Simhacalam. This is an early form preserved in the Kalinga script and is due to the influence of the latter.

Sometimes the vertical medial 'ā' is slightly curved (See 'bhā' in line 12 of No.A). In Proto-Bengali Nāgarī and early Oriya, this vertical is, generally, joined to the right hand top corner of the consonant by a short slanting stroke.



In modern Oriya, this stroke is suppressed.

In early Oriya, the vertical sign of medial ā, does not always descend as to cover the full length of the consonant but stops half way as in k̄ā of No.2. This short ā stroke is usual in the Gupta script. See Sumandala inscription.

In Oriya inscriptions as well as in modern Oriya, all the consonants may be divided into two groups. One group, consists of letters which have a vertical at the right hand side and the other group, of letters which have no such vertical.

The letters included in the first group are kha, ga, gha, ṇa, tha, dha, pa, pha, ma, ya, ṛa, śa, ṣa, sa.

It has been stated above that the vertical sign of medial ā may be joined to the letters by a short slanting stroke at the right hand top corner or may stand separate. In some letters of the second group, however, the vertical is joined to the right side of the letters so as to become a sort of ligature with them.

The following may be noted as examples:

rā in 35.1, lā in 33.10, <sup>cf the vertical of 'ho' in</sup> bhoga in 34.2 etc.

### 3 " 1 "




In the illustrative Proto-Bengali and Nāgarī plates the medial 'i' sign usually consists of a vertical to the left of the consonant with an upward elongation in the



## (Chapter 4 B page 11)

~~from their~~ form of a curve so as to cover a part of the top of the consonant. In No. A the vertical is curved.

In early Oriya inscriptions written in the Oriya script the vertical assuming a slightly curved form is visible as in 'dhi' in Ap.2. See also plate of No.19 but later it was gradually suppressed so that the medial i symbol in later Oriya inscriptions and in modern Oriya consists of an arc over the top of the letter. It is thus partially restored to its original form of the Gupta age.

In Oriya letters which have curved or round tops and which are without full-length verticals this arc is joined to the top curve of the letter which, in its turn, is partially suppressed, e.g.  (ki) >  (ki) >  (ki).

In letters which are open at the top e.g. in 'tha' and 'dha', the medial 'i' sign (consisting of an arc) is, sometimes in the inscriptions and usually in later Oriya, attached to the bottom of the letters. cf. 'dhi' in No.8. In the interesting ligature for ~~pr̥ṣṭha~~ 'pai' ~~pr̥ṣṭha-mātrā~~ (cf. 53.13) it takes the form of a ~~pr̥ṣṭha~~-mātrā; Perhaps the latter stands for (longi).

## 4 "ī"

In Proto-Bengali and Nāgarī the sign of medial 'ī' consists of a vertical at the right hand side of the consonant with an upward elongation in the nature of a curve



over its right hand top corner.

The vertical of medial 'ī', unlike that of medial 'i' is fully retained in Oriya inscriptions as well as in modern Oriya. In the latter, the curve narrows down to such an extent that sometimes it is <sup>merely a hook and is</sup> difficult to be distinguished from the sign of medial ā. Sometimes this hooked form of medial 'ī' stands separate from the consonant.

In inscriptions sometimes the 'ī'-stroke does not run the full length of the consontal sign.

##### 5 "u"

In the Proto-Bengali and Nāgarī plates appended to the Thesis, the medial 'u' symbol consists of a curve opening downwards as in No. I or towards the left as in Nos. A, 8 and 9 and is placed at the bottom of the consonant.

In Oriya inscriptions the curve usually becomes a loop with a tail and is placed at the bottom of the letter or attached to the bottom of the vertical and partly superimposed on its lower part. For instance in 'gu' in pl.c the vertical has to do double duty as part of the consonant and of the vowel-mark.

In No. 31, medial 'u' consists of a curve, thus resembling the sign in No. I



## (Chapter 4 B page 13)

Medial 'u' in 'ru' in the Nāgarī, Proto-Bengali and early Oriya scripts, is represented by a hook attached to the middle of the vertical of the consonant towards the right. See Tirupati in No.9.17, Rudra in No.1.28 ru in pl.2, Kalapataru in No.28.4<sup>1</sup> (cf. 'ru' in line 1, Sumandala inscription).

This way of marking medial 'u' (by a hook) is sometimes seen in early Oriya with regard<sup>to</sup> letters ending with a vertical having <sup>a subscribed 'r'.</sup> e.g. ଗ୍ରୁବାର୍ଣ୍ଣ (Grubāre) in No.19.2, ପ୍ରୁସୋତମା (Prusotama) in No.29.1.

Medial 'u' in 'tu' sometimes forms a sort of ligature with the consonant. In such case there is <sup>hardly</sup> any difference between the forms of 'tu' and 'tta'.

## 6. "ū"

The medial ū is rare in the inscriptions. In early and modern Oriya it consists of a curve opening upwards from the right extremity of which a slanting stroke runs towards the right hand bottom corner. It is placed.

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1 Sometimes instead of the single hook of medial u in ru in early Oriya, two hooks or curves (one hanging down from the other) are attached to the right side of the consonant as in the word 'desaru' in 18A.



## (Chapter 4 B page 14)

at the bottom of the consonant.

## 7. "r"

In early Oriya inscriptions, medial 'r' consists of an arc or curve opening upwards. This is placed at the bottom of the consonant. In modern Oriya the same sign has an inward loop at the right end.

## 8. "l"

This liquid vowel does not occur medially in the inscriptions examined in the Thesis.

## 9. "e"

In Nos. A, 4, 8 and 9, medial 'e' is a 'pr̥ṣṭha-mātrā' resembling the modern Devanāgarī medial sign of the vowel. It consists of a stroke which slants downwards from left to right and is placed at the top of the consonant. This type of medial 'e' is first found in the so-called Kuṣāṇa Brāhmī.

In No. A the upper end of the stroke has developed an upward curl. <sup>and modern</sup>  
<sup>and in early Oriya</sup>

In No. I the medial 'e' sign is a 'Pārsva-mātrā'. It consists of a curve opening towards the right, placed to the left of the consonant.

## 10. "ai" "ai"

In Nos. A, 4, 8, 9, medial ai consists of two medial 'e' signs one placed above the other as in Nāgarī.

In Proto-Bengali and Oriya, medial 'ai' is



formed by the medial 'e' together with a modification of the medial Nāgarī 'e' sign placed at the top of it. vide 'paiti' in 1.13 and 'paina' in 49-8, or 'kai' in pl.e.

11 "e"

As in Brāhmī and its other derivatives (in India) the medial 'e' with the addition of the sign for medial ā forms the medial 'o'.

12 "au"

Medial au is formed by a combination of the medial signs of ai and ā. Vide 'Laḍau' in 9.6 and 'Gauḍ-ēśvara' in 26.1.



## CHAPTER 4 C

## Palaeography (contd.)

## CONSONANTS ("Matrkās" or Radical signs)

## VELARS

## 1. "ka"

The illustrative Nāgarī and Proto-Bengali plates, marked (A), offer essentially only one variety of ka. It consists of a horizontal top-stroke, a vertical down below it with a loop on the left and a curve on the right of the vertical. The loop sometimes reaches the foot of the vertical as in Nos. I and 4. The vertical is bent at the top in A, at the bottom in No. I. The loop and the curve are the development of the ancient cross-bar and the horizontal top-stroke, of the serif that first appears in the so-called Kuṣāṇa Brāhmī

The loop and the curve already begin to appear in the script of the Gupta age, e.g. in the Sumaṇḍala plates (cf. bhattachārake in 1.4, Pl. I).

In early Oriya inscriptions, there are mainly three forms of "ka".

1. the single-looped form
2. the double-looped form
3. the double-looped form minus the vertical.



## Chapter 4 C (p.2)

The first is a derivative of the Proto-Bengali "ka" (which appears in No.I) through the intermediate stage where the letter has a hook at the left hand top. Such hooked "ka"<sup>occurs</sup> in the Kendupātṇa plates of Nṛsiṃha III (cf. Pl. of App. No.I)

The doubled-looped form developed out of the single-looped form, the <sup>right</sup> curve of the latter being transferred into a loop.

The third form is derivative of the second with the suppression of the vertical.

## 2. "kha"

Of the five Proto-Bengali and Nāgarī inscriptions examined by me, only three exhibit the forms of 'kha' (Nos.A,I,8). In 9 the sign of the lingual sibilant, besides doing its own duty, stands for the unvoiced aspirated velar.

(For this characteristic, see note at the foot of the Text of No.9)

Broadly speaking, the plates offer two varieties of 'kha' (1) the Nāgarī type in No.8 and (2) the Proto-Bengali type in Nos. A and I.

The 'kha' symbol in No.A broadly resembles the figure of two equilateral triangles, placed near each other at the same level, a shallow curve opening



## Chapter 4 C (p.3)

downwards, joining their ~~xxx~~ apexes. The left hand triangle ~~is~~ slightly open at the apex.

In No.I, the flattened 'kha' symbol of A has gained in height. The <sup>ia</sup>triangular loop on the left hand side has become smaller and circular.

The similar loop at the right hand side seen in No.A, has become shanged into a deep hollow in No.I.

The top horizontal in Nāgarī 'kha' corresponds to the shallow curve joining the top points of the triangular loops in A and the two hanging limbs of the letter in No.8, to its two triangular limbs in No.A.

The looped Proto-Bengali 'kha' occurs in Vināyaka-pāla's inscription of A.D.794-5 (Bühler, table IV).

Proto-Bengali 'kha' is clearly traceable to the Brāhmī 'kha' through its Gupta form in Sumaṇḍala plates. (cf. 'kha' in 'mekhalā' in line I). ~~xxx~~

Early Oriya inscriptions show essentially the looped form of 'kha' (which is a derivative of the Proto-Bengali form seen in No.I). The triangular loop forming the right limb of the letter has been considerably modified in Oriya by a wide opening and at the top and the development of a vertical.

## 3. "ga"

The letter 'ga' occurring in the Nāgarī and Proto-



## Chapter 4 C (p.4)

Proto-Bengali plates is essentially of one variety. The Nāgarī form of 'ga' (with horizontal top stroke) occurs in Nos. 4,8,9. In Nos. A and I we have the Proto-Bengali form of the letter in which there is a curve at the top in place of the horizontal top stroke.

Proto-Bengali 'ga' like Kṛts 'kha', begins with a curve or loop at the left which is joined with the vertical at the right without showing any hollow in the joining curve as in 'kha'.

The letter 'ga' in early Oriya inscriptions is a derivative of the Proto-Bengali 'ga' and is really identical with it with this difference that it shows a more rounded top. Some of the forms show a curve at the left in stead of a loop as in modern Oriya. In the latter the vertical usually protrudes over the top curve.

## 4. 'gha'

The symbol occurs in Nos. I, 8 and 9 and is more or less the modern Nāgarī 'gha'. In Nos. I and 8, of the two curves of 'gha' which originally formed the base of the letter, the left curve is but slightly higher than its neighbour; but in 9 it is still higher.

The serifs of the Gupta 'gha' (cf. Maḡha in 1.



## Chapter 4 C(page 5)

in the Sumandala inscription) are merged into a single horizontal top-stroke in the Nāgarī and Proto-Bengali form of the letter.

In early Oriya there are two forms of 'gha' both with round tops. They are derivatives of the Proto-Bengali 'gha'. The primary form of the letter appears in No.13 and in the ligature ~~ṅgha~~<sup>in</sup> ~~in~~ ~~ṅgha~~ "ṅgha" in No.14.

The secondary form<sup>in</sup> which the curves tend to become loops is a sursive variety of the primary form. This form appears in "ghīu" in No.29 and "ghenīm" in No.49 (1.5). In No.18, "ṅgha" may read "ṅga".

The above primary form survives in modern Oriya.

## 5. "ṇ"

In the inscriptions examined by me the velar nasal is only found in combination with other velars. The Nāgarī and Proto-Bengali plates offer ligatures in which the letter has nearly the same form. The dot or the circular sign is visible at the right end of the top stroke. See No.A, 1.4; No.I. 1s.4-10-12.

The dot of this letter appears to have developed after the Gupta age (See Bühler, Table IV and cf.



## Chapter 4 C page 6

'-śankā' in Sumaṇḍala inscription, pl.3, reverse 1.2.<sup>1</sup>

Oriya ṇa is a derivative of the Proto-Bengali form and as in the latter, the only difference between ṇa and 'ḍa' is the dot or circular sign, mentioned above.

## PALATALS

## 6 "ca"

The Proto-Bengali and Nāgarī plates (Nos. A, I, 8, 9) offer four slightly differing forms of 'ca'. In Nos. 1 and 8, 'ca' consists of a short horizontal top-stroke with a vertical hanging down from its right end and with an angular curve joining the ends of the vertical from its left. In Nos. 9 the curve is less angular in shape and its upper end joins the vertical at its middle instead of its top. In No. A the upper end of the curve has a bend slightly towards the left and joins the left end of the horizontal top-stroke. This form of 'ca' has a somewhat quadrangular shape.

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<sup>1</sup> In the plate of No. A (dated 1052 A.D.) the circular sign of 'ṇa' is quite clear. So this record comes 10 years after the Benares plate of Karna where this characteristic of 'ṇa' first appears according to Bühler.



## Chapter 4 C (p.7)

In early Oriya inscriptions there are two varieties of 'ca'. The top curve is common to both. The difference lies in the lower part. In No.49 the lower part is a loop of somewhat triangular shape. In the rest of the inscriptions represented in the Charts it is a quadrangular curve with terminal opening towards the left. The letter as found in No.49 has survived in modern Oriya but the triangular lower limb has transformed itself to a globular one.

## 7 "cha"

The form of 'cha' is based on that of 'ca'. \*\* The form in No.9 with its two loops somewhat resembles its Brāhmī original while the Proto-Bengali 'cha' looks like a combination of 'ca' and 'cha'.

The form of 'cha' in early Oriya inscriptions is derived from the corresponding Proto-Bengali sign.

## 8 "ja"

The E-shaped 'ja' of Brāhmī has undergone considerable modifications in its Nāgarī or Proto-Bengali forms.

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\*\* The letter occurs in Nos.8 and 9 each offering a different type. No. 8 offers the Proto-Bengali, No.9 the Nāgarī ~~xaxixkxx~~ type.



## Chapter 4 C (page 8)

The illustrative Nāgarī and Proto-Bengali plates exhibit essentially one form of 'ja'. In No.8 the letter has the same form as in modern Nāgarī. In Nos. A, I, and 9, the form of the letter, save the top horizontal, shows a predilection for curves. In No.I, the upper end of the ancient vertical slants towards the left and joins the extremity of the top horizontal so as to form a hook.

It is interesting to note that in <sup>early</sup> ~~cursive~~ Oriya there are two varieties of 'ja'. One of these is a derivative of the Proto-Bengali form occurring in No.I, the top horizontal of which has become a **curve**. It occurs in Nos. 14, 18, 31, Ap.3, Ap.4, etc. and survives in modern Oriya. The other variety which occurs in Nos. 18A, 35, 49, etc. survives in modern Oriya as 'Karani' 'ja'. It differs but slightly from the form found in Brāhmī. (cf. for the Gupta form of the letter <sup>in</sup> <sub>^</sub> rājyē in line 2 in the Sumandala inscription).

It may be pointed out that the early form of 'ja' is found in the 'Kalinga script' which apparently influenced the development of the Karani form of Oriya 'ja'. In the 'Karani' 'ja' the original central bar has developed into a loop and the upper and lower limbs of the letter into curves. The letter 'ja' as found in the Oriya ligature jña is a development of this form.



## Chapter 4 C (p.9)

## 9 "jha"

Amongst the Oriya inscriptions in Nāgarī and Proto-Bengali, the 'jha' occurs only in No.8 (cf. <sup>B</sup>the pl.6/of the original inscription, l.20). What I doubtfully read as 'jhya' in No.A may be 'jya'.

The form of 'jha' in No.8 closely resembles the Proto-Bengali form of the letter as found in line 60 of Visvarūpa Sēna's grant (Majumdar, ~~XXXXXXXX~~ Inscriptions of Bengal, III, p.147) of the thirteenth century which survives in the modern Bengali. A slightly earlier form of the letter occurs in line 42 of the Ganjam plate (A) of Dandimahādēvi (E.I.VI, p.140.)

In Viśvarūpasena's grant 'jha' consists of a horizontal top stroke with a vertical hanging from its right side the lower part of the vertical being the base of a triangle with its apex to the left. Another vertical is placed to the right of the one described above as its parallel and the two are joined about the middle of by a short-stroke. \*\* The letter 'jha' in No.8 appears to retain the Proto-Bengali features noted above, with slight modifications. Oriya 'jha' is a derivative of the Proto-Bengali form of the letter. The tail of Oriya 'jha' is traceable to the <sup>like that of 'a'</sup> <sup>protrusion</sup> stroke ~~often~~ of a side of the triangle slanting, joining the two verticals of the Proto-Bengali

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the upper half of  
\*\* The vertical, its parallel and the short stroke alone are traceable in the Brāhmī form of the letter.



## Chapter 4 C (p.10)

symbol. ~~while~~ The second vertical of the latter ~~into~~ has transformed ~~itself~~ into a curve that opens upwards and joins the top curve of the letter.

10 "ṇa"

This letter does not occur outside ligatures in any of the inscriptions examined by me. (See Ligatures ).

LINGUALS ~~Kṣara~~ (Cerebrals)

11 "ṭa"

The Nāgarī and Proto-Bengali plates offer two types of 'ṭa'. (1) The Nāgarī type and (2) the Proto-Bengali type. The Proto-Bengali type appears in No. I the Nāgarī type in Nos. 8 and 9. The letter reads as 'ṭṭa' in No. A is probably the Proto-Bengali 'ṭa'. Nāgarī 'ṭa' consists of a single curve opening towards the right and hanging down from a horizontal by means of a short vertical. Proto-Bengali 'ṭa' does not have the horizontal but shows the double curve, one below the other.

The first agrees ~~the~~ more with the Gupta and Brāhmī 'ṭa' which has a single curve.

In early Oriya there are two forms of 'ṭa' both with double curve. The first of them in which the curves open towards the right, is a derivative of the Proto-Bengali 'ṭa'. The second in which the lower curve develops into a loop is a derivative of the first form. The second form



## Chapter 4 C (p.11)

survives in modern Oriya.

## 12 "ṭha"

It occurs in Nos.I and 8 and has two forms. In No.8 it consists of a mere circle as in Brāhmī. In No. I, the circle hangs from a horizontal by means of a short vertical as in Nāgarī.

The first form is found in all early Oriya inscriptions and survives in modern Oriya. Thus 'ṭha' is the only letter of the Oriya alphabet, which preserves its ancient Brāhmī form without any modification.

## 13 "ḍa"

The letter 'ḍa' which occurs in Nos.I 8 and 9 exhibit essentially a single form which is the same in Nāgarī and Proto-Bengali. It consists of a top horizontal stroke from which hangs a slanting/ending in a curve opening towards the left.

In early Oriya inscriptions the same form of 'ḍa' is used with the horizontal top-stroke changed into a curve.

In modern Oriya the top curve joins the left extremity of the lower curve.

The angular 'ḍa' of early Brāhmī developed the curve, opening towards the left in the age of the Guptas. (See the word 'pīḍā' in Sumanḍala inscription, 2nd pl. reverse, in 1.2).



## Chapter 4 C. (p.12)

## 14. "ḡha"

The illustrative Proto-Bengali and Nāgarī plates exhibit three forms of 'ḡha' which differ only slightly in details. No.8 offers the Devanāgarī 'ḡha', where the scroll i.e. the curve with the inward curve at the end hangs down from the horizontal by a short vertical. In No.4, the curl is not so prominent while in No.I the scroll hangs down from the left extremity of the horizontal in such a way as to form a narrow hook <sup>at</sup> ~~the~~ the top left corner.

Of all the forms of 'ḡha', the Proto-Bengali form in No.I seems to resemble more the Brāhmī 'ḡha' which is, of course, without any horizontal top-~~stroke~~ <sup>stroke but</sup> in which the scroll is quite pronounced.

In early Oriyā, 'ḡha' occurs only in inscription No.26 in the word 'ḡhoḡhara'. It is the Proto-Bengali form with the horizontal replaced by a top-curve.

## 15 "ṇa"

The Proto-Bengali and Nāgarī plates exhibit, broadly speaking, two varieties of 'ṇa'. The typical Nāgarī variety which appears in No.9, consists of a horizontal with 3 verticals hanging down from it, the left vertical ending in a tail slanting towards the right. The Proto-Bengali variety of the letter appears in No.4.A while



## Chapter 4 C (p.13)

in Nos. I and 8 the same form appears with slight modifications. In A the ancient horizontal base of 'ṇa' has disappeared and the two curves of the letter found in the inscriptions of the Gupta age have met each other, the right hand curve joining a vertical below its upper end.<sup>1</sup>

\* In Nos. I and 8 the left-hand curve has developed while a small loop at the lower extremity, ~~which~~ the right hand curve joins the top of the vertical.

In early and modern Oriya, a 'ṇa' has nearly its Proto-Bengali form. In modern Oriya a loop is generally formed at the junction of the two curves.

## DENTALS

## 16 "ta"

In the Nagari and Proto-Bengali plates there are three forms of 'ta', two of which are without the vertical as the right limb. The first of the three varieties which occurs in No.A, consists of a horizontal top stroke with a detached curve opening downwards below it.

In the second variety occurring in Nos.I and 4, the curve tends to be circular and opens towards the left, while a short vertical joins its upper extremity with the left end of the horizontal top-stroke. This is the

Proto-Bengali form of the letter but the loop at the upper

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1 The suppression of the base stroke of 'ṇa' is



## Chapter 4 C (p.14).

end of the curve, which is usual, is not noticed here.

The third variety which occurs in Nos.8 and 9 is the modern Nāgarī form of the letter, with a vertical on the right. (See Bühler Sec.24 A (13)).

The form of 'ta' in No.A differs slightly from the Gupta form (cf. 'Parvata' in ~~the~~ line 1 of the Sumanḍala inscription) in which the curve usually touches the top stroke.

In early Oriya inscriptions, the short vertical and horizontal of the Proto-Bengali form of the letter are transformed into a top-curve. In modern Oriya, the top-curve, which is semi-circular, starts from the left end of the lower curve.

In 'ti' occurring in Nos.18A (1.8) and 29 (1.3), the triangle superimposed at the top, seems to stand for medial 'i'. Here as well as in No.54 (1.7) the origin of the form 'ta' is obscure.

17 "tha"

In the Proto-Bengali <sup>and</sup> Nāgarī plates, 'tha' occurs in

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even noticed in inscriptions of the Gupta age at least in ligatures having 'ṇa' as a subscript. (cf. 'ṇa' in 'bhūṣaṇa'- in 1.2 with the subscript in Kṛṣṇa, in 1.10 of the Sumanḍala inscription.)



## Chapter 4 C (p.15)

Nos. I, 8 and 9. In No. I it has the Proto-Bengali form, in which there is no horizontal top-stroke. In Nos. 8 and 9 it has a horizontal top-stroke, the origin of which is due to the prolongation of the serif of the right-hand vertical.

Oriya 'tha' is a derivative of the Proto-Bengali form as found in No. I. The lower curve, however, has become more rounded.

In Brāhmī, 'tha' consists of a circle with a dot at the centre; in the Gupta script it becomes elliptical in shape and the dot generally develops into a cross-bar (cf. The Allahabad Stone Pillar Inscription of Samudragupta). In the Sumatāla inscription the right hand vertical of 'tha' has already developed.

## 18 "da"

In the Nāgarī and Proto-Bengali plates, the letter occurs in two forms, slightly different from each other. In Nos. 4, 8 and 9 'da' has the modern Nāgarī form of the letter. It consists of a curve which hangs from a horizontal top-stroke by a short vertical, opens towards the right and is endowed with downward tail.

In No. A, the short vertical is suppressed and the curve joins the left extremity of the horizontal.

In early Oriya inscriptions the slanting downward tail tends to be a vertical and the horizontal top-stroke of Proto-Bengali becomes a top-curve.



## Chapter 4 C (p.16)

## 19 "dha"

In the Nāgarī and Proto-Bengali plates 'dha' resembles 'tha' with this difference that the former shows a short horn at its upper left corner in place of the curl of the latter. In No. I this horn is very short and may be mistaken for a serif. The horizontal top-stroke appearing always in No. 8 and alternatively in No. 9 is but the prolongation of the serif of the vertical of the letter. Usually 'dha' has an open top in Proto-Bengali and Nāgarī.

In No. ~~54~~ 54 (1.3) in early Oriya, the horn of 'dha' slants towards the right bottom and crosses the vertical. This has some resemblance with the Karanī form of the letter in modern Oriya.

The letter 'dha' (not <sup>'dhi'</sup> as appearing in B.Pl.3) of No. 18 seems to be archaic.

## 20 "na"

The Proto-Bengali and Nāgarī plates exhibit these forms of 'na' closely resembling one another.

In No. A the letter consists of a horizontal top-stroke with a triangular loop hanging from it to the left extremity of which there is a smaller loop or hollow knob. The second form occurring in No. I, consists of a narrow curve opening downwards and hanging from a horizontal top-stroke by means of a short vertical. The third form which occurs in Nos. 4, 8 and 9, resembles that of 'na' in



## Chapter 4 C (p.17)

Nāgarī and Bengali.

The first form of 'na', absent in Bühler's plates occurs <sup>in</sup> such Orissan inscriptions as the Ganjam plates of Daṇḍimahādēvī and the Nadagam plates of Vajrahasta III.

In early Oriya there are two forms of 'na' (1) the earlier or primary (2) the later or secondary. Both are derivatives of the third form of the letter discussed above. In these, the left slanting stroke along with the lower part of the vertical, below the point of junction, has become a curve. In the earlier form occurring in Nos. 14 18, etc. the upper part of the vertical is retained. In the later form the upper part of the vertical and the top horizontal are amalgamated into a single top curve. (cf. 18A).

The ligature 'ni' in No. 54, (1.7) is distinguished from the similar ligature 'ti' in No. 18A(1.8) by reason of its inward curl at the left bottom, being less pronounced. These archaic forms are traceable to the Kalinga script. cf. Bühler, Table VIII, Col. XII. 1. 29.

## LABIALS

## 21. "pa"

There are three slightly differing forms of 'pa' <sup>in</sup> the Nāgarī and Proto-Bengali plates, <sup>the</sup> first occurring in No. A, the second in No. I and the third in Nos. 8 and 9.

The first form resembles 'pa' in modern Nāgarī. In 8 and 9, the lower end of the left curve joins ~~the~~ the bottom



## Chapter 4 C (p.18)

of the vertical and not its middle part as in No.A.

Proto-Bengali 'pa' occurring in No.I is a development of the form in No.A, the horizontal top-stroke being transformed into a shallow curve. In early Oriya inscriptions there are two forms of 'pa', primary and secondary. The first form is identical with 'pa' in No.I. It occurs in Ap.3, Ap.4, Nos.4, 18, <sup>18A</sup>, etc. The second form, <sup>(in Nos 18A, 48, 49,</sup> hardly distinguishable from early Oriya 'ga' is a derivative or cursive form of the first. The primary form survives in modern Oriya.

## 22. "pha"

The letter appears in Nos.I and 8 as well as in early Oriya inscriptions. The form of this letter is based on that of 'pa', the distinguishing mark consisting of a circular loop attached to the sign of 'pa' at its right hand top corner. In No.18A alone the sign is a hook instead of a loop. The loop distinguishing 'pha' from 'pa' is traceable to the inward curve of the former ~~found~~ in Brāhmī.

## 23. "ba"

The letter which stands for 'ba' in the illustrative charts and the Thesis is really derived from Brāhmī 'va'. It may be noted in this connection that 'va' came to be pronounced as 'ba' in North-Eastern India.

In Proto-Bengali and Nāgarī the sign consists of a



## Chapter 4 C (p.19)

horizontal top-stroke attached to the top of a vertical which has a loop at its left. This is a derivative of the Gupta 'va' symbol. (See varṣa in 1.2, Sumanḍala inscription).

In early Oriya inscriptions there are two forms of 'ba', one with the vertical and the other without it. (cf. 18A). The first form is a derivative of the Proto-Bengali and Nāgarī 'ba' (= 'va'), its horizontal and a portion of the vertical being transformed into a curve. In the second form the vertical is suppressed. It is an archaic <sup>form</sup> influenced by the Kalinga script <sup>form</sup>. The first survives in modern Oriya 'ba' with the top curve becoming conspicuously circular, while the second is its seribal (Karanī) variation.

## 24 "bha"

The Proto-Bengali and Nāgarī plates offer three varieties of 'bha'. The first of them occurs in Nos. A and I, the second ~~int~~ in No. 8, the third in No. 9.

In the first variety, which is Proto-Bengali, the inverted wedge of the Gupta form (see 'bha' in bhayā in 1.4 of the Sumanḍala inscription) is changed into a triangle widely open at the apex. The right side of the original triangle turns downwards making a curve, as in the Gupta form.

The 2nd variety appears to be really a slightly



## Chapter 4 C (p.20)

modified form of Nāgarī 'bha' although it may be mistaken for a form of Nāgarī ~~the~~ 'a'.

This form has retained the old vertical at the right hand side, from the middle of which goes out towards the left ~~from the middle of which~~<sup>a</sup> horizontal stroke which joins the middle of a curve that opens towards the left.

The original serif of the vertical is elongated towards the left, but it does not touch the upper end of the curve.

The 3rd variety of 'bha' is ~~xxx~~ an archaic form resembling the same letter in the Northern alphabet of the Gupta age, e.g. in the Baligram grant of the Kumāragupta and in the Faridpur grant of Dharmāditya. The vertical of Brhmi<sup>h</sup> 'bha' is here intact; but the horizontal central stroke has become a slanting bar touching the upper extremities of the vertical and the left limb of the letter.

In early Oriya inscriptions there are five types of 'bha' all derived from the Proto-Bengali form of the letter.

1. The first variety occurs in Ap.2, 3 and 4. In Ap.3 and 4 the top horizontal has become a curve.
2. The second type which is the tailed form of the first variety occurs in No.18.
3. The third variety, with the suppression of the central base line as found in No.18, occurs in No.18A.



## Chapter 4 C (p.21)

4. The fourth form which occurs in No.49, with a notched loop inside, is a cursive variety of the letter as found in No.18A.

5. The fifth type with a single curve inside the letter, occurs in Nos.31 and 49.

The last type survives in modern Oriya in a cursive and slightly altered form. The beginning of the tail of modern Oriya 'bha' may be traceable to the short protuberance of the slanting base as found in No.A.

'Bhā' in No.53 is a cursive form.

25 "ma".

In Nāgarī and Proto-Bengali the form of 'ma' does not differ much from its Gupta ancestor. It has, however, developed a horizontal top-stroke covering the breadth of the letter. The reappearance of the knob at the left bottom is to be traced to the loop of Brāhmī 'mā'.

In Oriya, the lower horizontal of Proto-Bengali 'ma' as found in No.I, has been partially suppressed and the horizontal top-stroke has changed into a curve.



## Chapter 4 C (p.22)

## SEMIVOWELS

26. ~~XXX~~ "ya"

The palatal semivowel 'ya' shows only one form in the Proto-Bengali and Nāgarī plates. It is the usual Nāgarī form. It consists of a horizontal top-stroke with a vertical hanging down from its right extremity and a curve to the left of the vertical joining the lower extremity of the vertical and the left end of the horizontal. The curve is slightly bent towards the left before it joins the vertical.

This is a derivative of the Gupta 'ya' with open top (cf.  $yāṁ$  in l.I of the Sumanāḍala inscription).

The early Oriya 'ya' is a derivative of the Proto-Bengali and Nāgarī form of the letter, the horizontal top-stroke of the latter being transformed into a curve. The junction of the lower curve with the left extremity of the <sup>top-curve</sup> horizontal develops a curl to the left in early Oriya 'ya'. Finally ~~XXX~~ in order to distinguish the symbol of 'ya' from that of its derivative pronounced like 'ja' (See Chapt. VII Sec. 6 of the Thesis) a tail-like stroke is attached to the bottom of the letter or to the end of its vertical. This mark clearly appears in Ap.10 (Circa 1400 A.D.), Nos.29 (1469 A.D.), 31 (1472 A.D.), and 52.

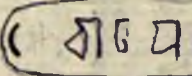
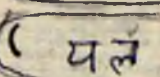


## Chapter 4 C (p.23)

## 27. "ya"

Though 'ya' is not a semi-vowel it is treated here for the sake of convenience. It is the original symbol of Proto-Bengali and Nāgarī 'ya'. The Oriya 'ya' symbol or, <sup>historically</sup> ~~accurately~~ speaking, <sup>the</sup> ~~its~~ derivative<sup>of the former</sup>, is used in Oriya in places where the ancient 'ya' is pronounced like 'ja'.

In No. I which is inscribed in Proto-Bengali

'biie' (  ) (=Skt. vijaya) is written as 'biye' and  
 'iala' (  ) ( water ) is written as 'yala'  
 in Proto-Bengali No. 8. See also Kielhorn in E.I. Vol. VI, p.140 (Upejusi for upeyusi)

In early Oriya inscriptions e.g. in Nos. 14, 18, 31, etc. 'ya' is the same as Proto-Bengali and Nāgarī 'ya' with horizontal top-stroke replaced by a curve.

## 28. "ra"

The Proto-Bengali and Nāgarī plates offer, broadly speaking 3 varieties of 'ra'.

- (1) the straight-lined or Nāgarī variety (in Nos. A and 9)
- (2) the semi-looped type (in No. 8)
- (3) the looped or Proto-Bengali form (in No. I).

In No. A the symbol consists of a horizontal top-stroke



## Chapter 4 C (p.24)

and a vertical hanging down from it, the latter's ~~upper~~ lower extremity being touched by a slanting stroke from the left so as to form an acute angle. In No.9 this slanting stroke appears as a horizontal and joins the vertical at its middle.

(2) In No.8 the slanting stroke joins the lower extremity of the vertical; but <sup>it</sup> is slightly curved and it has an inward curl at its upper end.

(3) In No.1 the slanting stroke has become an angular curve its two ends joining the extremities of the vertical.

The curve also protrudes beyond the lower extremity of the vertical. The tail of Oriya ra is traceable to this protrusion.

In early Oriya inscriptions there are three forms of 'ra', all derived from the tailed 'ra' of Proto-Bengali. So the tail is common to all the three forms.

In Nos. Ap.2. Ap.3, Ap.4, 14 and 18, the upper end of the angular curve of Proto-Bengali 'ra' does not touch the vertical, but is bent towards the left and often ends in an outward curl. The horizontal top stroke is replaced by a curve. In No.49, the triangular lower limb of Proto-Bengali 'ra' has assumed as a circular form and is endowed with a top curve.

Both the above forms occur in No.31. The second of the two forms occurs in No.18A side by side with its



## Chapter 4 C (p.25)

cursive form in which the upper curve comes down to join the tail of the letter. This last form survives in modern Oriya.

The only difference between 'ca' and 'ra' in Oriya is that ~~XXX~~ 'ra' has a tail which is wanting in 'ca'.

29. 'la'<sup>1</sup>

The Proto-Bengali and Nāgarī plates offer essentially

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1 In No.I (an inscription found at Bhubaneswar) a hooklike mark or a short slanting stroke is attached to the lower extremity of the vertical of Nāgarī 'la'. This has been read as 'lla' by some scholars. I however see in the subscribed hook or slanting stroke, the beginning of the tail which characterises Oriya 'la', (for 'l' with a hookline mark or tail, see in B, pl.4, Ap.2,4).

As regards the reading of verbals with single 'l' I find similar forms in an earlier inscription (No.A) and in nearly all later inscriptions.

In the early inscriptions of Orissa written in Proto-Bengali or acute-angled characters, the subscribed 'la' in some cases consists of two curves and in others, of a single curve only. Hence the reading of this symbol as 'lla' preferred by earlier writers is also justifiable.

The tail of Oriya 'la' may be a remnant of a



## Chapter 4 C (p.26)

one type of la. It is the same as Nāgarī 'la'. The sign consists of a curve opening downwards which is joined by means of a similar curve to the middle part of the vertical at the right hanging down from a horizontal top stroke. The left curve which is sometimes at a slightly lower level than its neighbour has its outer extremity turning sharply downwards especially in Nos.8 and 9.

Of the two curves of Nāgarī and Preto-Bengali 'la'

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(continued)

subscribed 'la'.

There are only <sup>three</sup> ~~two~~ instances of a verbal form ending in 'lla' in the inscriptions examined by me. One of these occurs in an Oriya inscription written in Telugu script found at Śrīkūṛman (Cf.5 (1.14)) and the other <sup>two</sup> in a mixed Oriya-Telugu inscription found in the Nellore district. The first is dated 1330 A.D. and the second about 1510 A.D. These forms may be explained as due to the stressing of single consonants which is sometimes done in Southern Oriya.

Northern Oriya

'lokaṅkara' (of men)

'adhikāre'

'adhikārā'

'prakaraṇa'

'sunā'

Southern Oriya

'lokaṅkkara' (No.3, 1.9.)

'addhikāre' (No.5, 1.10)

'addhikārī' (No.5, 1.17)

'prakkarāṇa' (No.5, 1.13)

'sunnā' (No.3, 1.6)



## Chapter 4 C (p.27)

Of the two curves of Nāgarī and Proto-Bengali 'la' the inner one is ~~is~~ the transformation of the base-stroke of Brāhmī 'la' (see 'la' in the Hāthīgumpha inscription in Bühler, Table II, Col. XXI, also 'lā' in -mekhalāyā in line 1 of the Sumanḍala inscription).

In early Oriya there is only one kind of 'la' which is a derivative of the Proto-Bengali form of the letter <sup>being</sup> the horizontal top-stroke/replaced by a curve. The inscriptions examined by me show how the vertical of 'la' gradually merges into the top curve until it disappears altogether in modern Oriya.

## 30. "ḷa"

Though 'ḷa' is not a semivowel it is treated here as it is the same as the 'la' symbol of Nāgarī and Proto-Bengali. As noted above, Proto-Bengali and Nāgarī 'la' with the addition of a hook, or slanting stroke attached to its bottom stands for the liquid 'la' in early Oriya. The normal 'la' symbol of the former and its derivative in Oriya represent in my opinion the retroflex <sup>in</sup> ḷ (see the letter No. I and in early Oriya inscriptions Nos. Ap.2, 17).

## 31. "va"

The labial semi-vowel occurs in Oriya only when it



## Chapter 4 C (p.28)

follows a non-vowel. The only instance of the symbol for 'va' in Oriya inscriptions written in Northern scripts occurs in No.9 (cf.sect.8, Chap.7).

Here a diacritical mark <sup>the</sup> inform of a small circle is placed at the bottom of the Nāgarī symbol of 'va' .

SIBILANTS

## 32. "ś"

The Nāgarī and Proto-Bengali plates exhibit three forms of the palatal sibilant.

The Proto-Bengali form has a loop at the left end of the letter. The other form resembles the letter in modern Nāgarī. Śri as found in No.9 shows the same form of śa as in Nāgarī 'śra' and 'śṛ'. But such is not the case with 'śri' in No.8.


The form which is peculiarly characteristic of Proto-Bengali, occurs in Nos. A and I. Here the loop at the left hand side is joined to the upper end or extremity of the vertical by means of a notched curve. For a discussion on the development of Nāgarī 'śa' see Bühler, Sec.24(28), and for the development of Proto-Bengali 'śa', see J.R.A.S.B., 1938, pp.354-365 .

The curious form of Śri (cf. Plate c) is a cursive form ending in an ornamental flourish.



## Chapter 4 C (p.29)

The second variety of 'śa' begins to appear since the 7th century (See Bühler Sec.24A (28)).

The peculiar 'śa' symbol (  ) reproduced in the Plate from No.8 with a query mark might actually be the sign for 'sa'.

In early Oriya inscriptions there are two varieties of the letter.

The first variety occurs generally in the Oriya inscriptions and survives in modern Oriya. It is identical with the Proto-Bengali symbol of No.I.

The second variety is very rare. It occurs in No.35, line 5 (deśa). It is a derivative of the Nāgarī 'śa' as found in No.8.

In the peculiar ligature 'śrī' in No.18A, the letter 'śa' is of the southern variety as noticed in inscriptions within the Kalinga script. (see Pl.59, The Palaeography of India by Ojha).

The curious form of 'śrī' (cf.Pl.c) is a cursive form ending in an ornamental flourish, also found in the Telugu script of the 13<sup>th</sup> - 14<sup>th</sup> centuries.

## 33. "ṣa"

In the Proto-Bengali and Nāgarī plates 'ṣa' occurs in Nos.8 and 9. The form of the letter in the two alphabets is similar. It is distinguishable from 'pa' only by means of its slanting cross-bar. In No.9 the central bar is slanting but in No.8 it is almost horizontal. Early Oriya 'ṣa' is a derivative of the form as found in No.8.



## 34. "sa"

The Proto-Bengali form of 'sa' occurs in Nos. A and I. It resembles 'bha' but unlike the latter, is endowed with a vertical as its right limb.

This type of 'sa' is traceable to the Gupta form which has an open top and an inverted wedge (see Śvasti in Sumanāḍala inscription, line 1).

In the Proto-Bengali form, the old inverted wedge is a triangle wide open at the apex. ~~XXXXX~~

Nāgarī 'sa' which closely resembles the form of the letter as found in early inscriptions (see Bühler table, II Col. 39. ) has been used in No. 9.

In No. 8, the left limb of the letter appears in a slightly modified form.

The early Oriya epigraphs exhibit two types of 'sa': (1) the closed type and (2) the open type (with a downward opening).

The first normally used in inscriptions, is a derivative of Nāgarī 'sa', with the upper horizontal transformed into a curve and the central crossbar almost suppressed. The slanting stroke at the left bottom becomes the base of the symbol and closes its downward opening. The closed 'sa' is the normal form in modern Oriya.



## Chapter 4 C (p. 31 0)

The open type of Oriya 'sa' is not common in the inscription<sup>s</sup>. It, however, occurs in several forms, (see pl.c). The form with the loop at the right top (No.53) resembles the Karanī 'sa' in modern Oriya. In the forms occurring in No.<sup>1</sup>35 and 29 the loop at the top occupies a central position. In No.29, a smaller loop appears at the left bottom. This is suppressed in Nos.35 and 53.

The open type of 'sa' survives as the Karanī form in Modern Oriya.

The latter resembles the cursive form of 'sa' in modern Bengali and seems to be traceable to the Proto-Bengali form of the letter.

"SPIRANT"

## 35. 'ha'

The Proto-Bengali and Nāgarī plates offer essentially one type of 'ha' (in Nos.I, 8, and 9) with a tail attached to the bottom. The letter as found in No.1 shows a cursive form. Of the three types of 'ha' used in the early Oriya inscriptions, the tailed form is a derivative of Nāgarī and Proto-Bengali 'ha'. It resembles 'da' but has a tail that distinguishes it from the latter.

The letter 'ha' as found in the Sumanḍala Inscription (cf. last letter in l.3) does not show the tail which later developed out of the short downward protuberance at its lower

1. reproduced as 'se' in the 4<sup>th</sup> sheet (cf. C Pl.)



## Chapter 4 C (p. 32 0

~~xxxxxxxx~~ and sometimes noticed in the alphabet of the Gupta age (cf. 'ha' in 'sahasra' in 1.5 of the Sumanḍala inscription).

The early Oriya inscriptions exhibit 3 types or varieties of 'ha'.

- (1) the cursive variety resembling a form of the Gupta 'ha'.\*
- (2) the tailed variety,
- (3) the tailless variety.

The first appears always in combination with medial 'i' in the word 'srāhi'. It occurs in the third line of No. I, written in Proto-Bengali and in Nos. 19 (1.2), 24 (1.2) (both written in early Oriya).

The second variety is usual in the inscriptions as well as in modern Oriya. It is derived from the Proto-Bengali and Nāgarī symbol.

The third variety which is found in some inscriptions (see the symbol in 18A), survives as Karanī 'ha' in modern Oriya. This is a cursive form of the tailed variety.

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\* 1. In the fourth sheet of 'c' plates, I listed this form of ~~that~~ 'hi' as a doubtful symbol. But, as indicated above it is the cursive form of Gupta 'ha' with the inward curve standing for medial 'i'. cf No. 48 (1s 4-5)



## Chapter 4 C (p.33)

"Virāma"

The sign of virāma appears only once in the word 'sambat' in 1.1 of No.9 and resembles the medial 'u' 'u' sign in Oriya which has been described above.

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## Chapter 4 D (p.1)

"LIGATURES"

I The number of inscriptions in the Nāgarī and Proto-Bengali alphabets which have been examined by me is not many. They offer about 350 cases of the use of ligatures. In most of these cases the constituents forming a ligature are more or less recognisable. But in the ~~XX~~ ligatures of the Oriya inscriptions written in the early Oriya script, the constituent elements, in many cases, suffer so much change as to become totally different from the corresponding radical signs. I shall therefore chiefly draw attention to the ligatures in early Oriya with special reference to the peculiar ones.

II These ligatures are not formed by the combinations of radical signs but are developed out of old Brāhmī ligatures passing through various stages. They are directly associated with the Proto-Bengali ligatures.

III When two or more consonants are to be pronounced together, they are invariably represented in ligatures in the Oriya inscriptions. The sign of 'Virāma' is never used as is sometimes done in modern Oriya.

IV In a ligature, <sup>the</sup> succeeding member is usually placed



## Chapter 4 D (p. 2 )

below the preceding one with a few exceptions. When 'pa', 'ya', etc., are used as the second or third member of a ligature, they are attached to the right side of the superscript.

5 The sign of the first constituent generally remains intact with a few exceptions such as in the case of 'ra' (as in Nāgarī and Proto-Bengali), 'ta', etc. The sign of the second or third constituent in a ligature has usually suffered a greater change.

6 We are to remember that in a number of cases in early Oriya as in Nāgarī and Proto-Bengali there is partial superimposition of forms in ligatures.

7 It is interesting to note that in a large number of cases, the forms of consonants in a ligature are archaic. Some of them such as 'ṇ' as the first member and 'ca' as the second are the same as in Proto-Bengali ligatures. Others like 'ṭha', tha, 'ma' and 'ya' are also traceable to earlier stages in the development of Brāhmī. Generally speaking the subscripts in Oriya ligatures are more archaic than they are in the corresponding Nāgarī forms.



## Chapter 4 D (p.3)

Some of the ligatures found in the early Oriya inscriptions, which <sup>are</sup> especially interesting from the palaeographical point of view, are discussed below:

8 When the velar nasal is followed by and combined with any of the other members of the class, the signs of the subscripts are partially represented. (See  $\text{ṅka}$  in No.51, 1.3,  $\text{ṅa}$  in No.18A, 1.3,  $\text{ṅgha}$  in No.17, ls.10,5 and 11).

9 When the palatal nasal is similarly combined with 'ea', the sign of the latter is fully represented and ~~the~~ the sign of the superscript is partially represented. (See  $\text{Kṛṇcā}$  in No.17 l.7). In the ligature of 'ṇa' and 'ea' the upper limb of the symbol of 'ṇa' corresponding to the right limb in the Brāhmī form of the letter <sup>is</sup> placed above 'ea' in a slightly modified form. (see 'ṇea' in ~~XXXX~~ 'pañca' in Nos.21, 1.13, 23, 1.16, etc.

In modern Oriya the letter 'ṇa' looks like two initial 'o' signs of Oriya, one made smaller and superscribed on the other. In ligatures, one of these, with its lower end elongated so as to form an ornamental top curve of the letter, is placed above the subscript. This form of 'ṇa' in ligature is found ~~xxx~~ in Proto-Bengali and Oriya inscriptions. The form of 'ṇea' as found in No.49 and reproduced in Pl.B may be defective.



## Chapter 4 D (p.4)

The combination of 'ṇa' with other members of the class, which is not found in the inscriptions is similarly represented in modern Oriya.

10 In the combination of the cerebral nasal with any other member of the class, the former is unmodified ~~unidentified~~ while the sign of the other is represented partially as a subscript in the case of 'ḍa' and fully in case of 'tha'. (In 'sta' the subscript is not modified in modern Oriya although it is found in its modified Proto-Bengali form in inscriptions) See benta in No.28, 1.5, guntha (cf. Ap.I, 1s.9 and 13) endari in No.17, 1.7, but the subscript of 'ṇḍa' in 'ḍanda' in No.18A, 1.2 and 'maṇḍapa' preserves its Proto-Bengali form. The interesting ligature 'ṇḍha' of modern Oriya is not found in the inscriptions.

11 When the dental nasal is similarly combined with a consonant of its class, its sign is fully represented but the sign of the subscript is modified. (see 'santake' in No.18A, 1.3, 'abhyantara' in No.19, 1.4, 'narindra' in No.14, 1.4.

12 In a similar combination of the labial nasal, it is modified ~~but~~ the subscript is in



## Chapter 4 D (p.5)

its full form in ~~𑂔𑂔𑂔~~ 'mpa' (and 'mpa'); but in 'mba' and 'mbha' it remains in tact. while the subscript is modified. In 'mpa' and 'mpa' the subscripts form the right limb of the ligatures; but, in 'mba' and 'mbha', 'ba' and 'bha' are placed beneath 'ma'. (see 'saṃparadā' in No.50, 1.2). In 'mbha' in No.18A, 1.5 and in No.49, 1.3, 'bha' with 2 curves is more akin to its *mātrikā* in Proto-Bengali, than in Kumbhāra in No.54, 1.4, (written ~~𑂔𑂔~~ 'Kurmbhāra') where it is modified as in modern Oriya.

13 When a consonant is followed by a semi vowel or the retroflex 'ḷ', the sign of the former remains in tact and that of the latter is partially represented.\*\*

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\*\* There are, however, some exceptions. e.g. In a ligature with 'ya' as a subscript, the sign of 'ya' is fully represented and forms the right limb of it.

Cf. 'gyāti' (=gyānti) in No.49, 1.6, 'madhye' in No.18A. 1.1

'āgyā (𑂔𑂔𑂔𑂔) (=āgyā) in No.19, 1.3, 'rājyem,' in No.51, 1.2. In all the examples 'ya' ~~𑂔𑂔𑂔~~ resembles the early form of the letter. In later inscriptions as well as



## Chapter 4 D (p.6)

In 'sva' in the words 'āsvādhā' in No.52, line 4 and ~~paramā~~ 'paramesvara' in No.49, 1.4, the superscript is intact and the subscript is modified. But in ligatures 'ra' is never represented by its radical sign but by a derivative of the Brāhmī 'ra'. (see 'rīmālya' in No.17, 1.9 and cf. 'barna' in No.21, 1.13, where 'ra' is <sup>~</sup>superscript)

14 When a sibilant is combined with a following consonant of the same place of articulation its sign is fully represented while the representation of the subscript is in some cases full and in others partial.

'sta'  
In ~~stha~~ (cf. Samasta in No.19, 1.2),  
'ta' is without its top mātrā.

But in 'stha' (see 'sthāī' in No.50, 1.5)  
'tha' has an archaic form which is found in the Sumaṇḍala inscription (cf. 'sthittyā, in 1.13).

In 'śca' the subscript is fully represented

-----  
in modern Oriya, its sign is considerably modified and placed to the right of the superscript without any connection between them.



## Chapter 4 D (p.7)

(see 'śca' in Ap.4, 1.3, in No.31, 1.15). ~~Тыхххххх~~

The subscript in 'ṣṭa' is represented fully in No.31, 1.20 but partially (in a mutilated form) in No.17, 1.5 and in No.29, 1.7. In the ligature 'ṣṭa' in No.18 the superscript looks like 'ma'.

'Ṭha' is fully represented in 'ṣṭha' occurring in in Ap.No.2 and in No.31, 1.20.

15 In ligatures involving reduplication of a consonant the sign of the superscript is represented fully but the representation of the subscript is partial. (cf. 'cca' in No.31, 1.11, 'tta' in No.31, 1.19 X ).

16 When 'ta' stands as the first member of a ligature it forms the left limb of the sign as in Nāgarī (see in No.28, 1.5) in some cases or placed below the second member as is usually done in modern Oriya.

17 In 'pta' as found in 'gajaptī' in No.18A, 1.5, a modified form of 'ta', is attached to the right hand top corner of 'pa'. More usually it is placed at the bottom of the first member of the ligature as in 'gajaptī' in No.24, 1.1 and 'bhakṣṭi' in No.26, 1.2.

18 In ligatures wherein 'ma' is the second



## Chapter 4 D (p.8)

member~~1~~, it is partially superimposed on the vertical of the superscript as in 'smae' in No.18A, 1.4, 'padma' in No.26, 1.2 and No.29, 1.6 or placed below that letter as in modern Oriya. Subscript 'ma' is usually without its top-mātrā in Proto-Bengali and Oriya.

19 In ligatures in which 'ṇa' is the second member, it is placed below the superscript and usually shows an archaic form. (see ~~𑂔𑂔𑂔𑂔~~ 'kiṣṇama' in No.50, 1.7, 'subarṇa' in No.52, 1.1 and cf. ~~𑂔𑂔𑂔𑂔~~ in Sumanḍala inscription in 1.10).

20 In the interesting ligature 'jṇa' as found in early and modern Oriya, the sign of 'ja' constitutes the lower limb of the symbol and shows an archaic form which looks like a modification of Brāhmī 'ja'. The sign of 'ṇa' also exhibits considerable modification. cf. jṇā in No 8, L.9, Pl. VI, reverse.

21 In the ligature 'kṣa' which is erroneously considered to be a radical sign in Oriya, the original ~~𑂔𑂔𑂔𑂔~~-bars of the two consonants 'ka' and 'ṣa' are represented by a single bar. (see 'parikṣā in No.23, 1.7, 'puṇḍarikṣa' in No.14, 1.7).



Numerals and fractions occurring in the  
Oriya inscriptions.

The Oriya inscriptions examined in this Thesis, exhibit not only different varieties of characters as pointed out in the preceeding pages but also varying forms of numerals. As in the case of the Oriya alphabet, the Oriya numerals are, broadly speaking, of Proto-Bengali origin. But Nāgarī forms occur in some inscriptions (cf. No. 9) and Telugu forms have contributed considerably to the development of some of the modern Oriya numerals.

Of these numerals, the signs for 2 and 5 are the same as in Telugu. The signs for 1 and 3 are also modifications of the corresponding Telugu signs. The sign for 4 is common to Proto-Bengali, Oriya and Telugu. The remaining Oriya numerals are derived from Proto-Bengali.

In No. 8 the numerals used are Proto-Bengali.

The peculiar sign occurring (after the figure 140) in No. 18A and some other records and illustrated as a doubtful symbol in pl. c (sheet 4), indicates that the preceeding number is a complete one without fractions.

In Nos. 29 and 53, one-half is expressed by two 'daṇḍas', a 'daṇḍa' standing for one-fourth. The



## Chapter 4 D (p.10)

same system of writing fractions is found in inscriptions of Bengal (Cf. the Sāhitya-pariṣat plate of Viśvarūpasena, Inscriptions of Bengal, Vol.III, pp.140 ff.

23 In the preceeding pages the forms of the characters as found in the Oriya inscriptions have been discussed in detail. An attempt has been made to point out the archaic and modified features of the letters and to trace them to their sources. It has been noticed that sometimes various forms of a single letter, traceable to northern and southern alphabets, have been used in the same inscription. This perhaps indicates the acquaintance of the professional scribes with <sup>various</sup> scripts as in the case of the writers of documents written in the 'Later Kalinga script'.

A few general observations may now be made on the chief peculiarities of the Oriya alphabet vis a vis the other alphabets used in the neighbouring territories.

24 In some cases, the Oriya alphabet preserves the original Brāhmī form of the letter more faithfully than the other derivatives of Brāhmī. Attention in this connection may be drawn to the letters 'ṭha' and



## Chapter 4 D (p.11)

initial 'i'. As pointed out above, the Oriya 'ṭha' is exactly the same as used in the Brāhmī inscriptions of the third century B.C. While the initial 'i' in Oriya is more archaic than the letter in Bengali-Assamese and Maithili and even Nāgarī.

25 Some of the typical Proto-Bengali letters, .e.g. 'kha', 'ga', 'ṇa', 'śa' did not develop horizontal top-strokes as in Nāgarī. This characteristic survives in all the derivatives of Proto-Bengali, namely Bengali-Assamese, Maithili and Oriya.

26 The characters of the Oriya alphabet exhibit circular top-curves, covering the entire breadth of the letters with some exceptions (e.g. initial 'a' and 'ā' with double curves, 'e' and 'ai', 'o' and 'au', 'tha' and 'dha'). In most cases the top-curve is a development of the serif, developed in Brāhmī about the beginning of the christian era, though the horizontal top-stroke of Proto-Bengali. In these cases, the top-curve is an ornamental adjunct of the letter.

27 The letters with top-curves have usually two distinct parts, lower and upper. The actual letter forms the lower part while a greater space above, is occupied by the ornamental top-curve.



28 Many of the letters of the Oriya alphabet show verticals but none a horizontal in the true sense of the term, although a horn or slanting bar is seen in a few forms (e.g. 'd<sup>d</sup>ha', 'ṣa', 'sa' and the ligature 'mpa'). Most of the letters are considerably rounded off in the left side and have the vertical at the right.

In some cases the vertical forms the right limb of the actual letter and is in the lower part of the sign (e.g. in 'ka', 'ja', 'da', 'ba', 'ha'). But in other cases, the vertical extends above and is joined by the top curve. Normally it extends slightly beyond the point of its junction with the top-curve .

as limbs of the letters are

The verticals/traceable to different stages of development of the script from the Brāhmī to the Proto-Bengali. Only in the case of 'ha', its vertical developed after the Proto-Bengali stage. In some cases (cf. 'jha' and 'ra') the vertical of the Proto-Bengali stage has been converted to a curve. The lower parts of many a letter which were angular in the Proto-Bengali stage gradually became rounded off, in Oriya.

29 In Proto-Bengali the letters are usually longish, while in early Oriya the top-curve which developed out of the horizontal top-mātrā of Proto-Bengali involved a further lengthening of the letters



## Chapter 4 D (p.13)

upwards. In order to compensate this the letters forming the lower parts of the Oriya characters had to be ~~re~~ compressed. This led to considerable modification in the shape of some letters (e.g. 'da', 'dha', 'ha').

30 Oriya inscriptions exhibit the gradual tendency to make the letters look like roundish and <sup>1</sup> almost without an opening.

Some of the peculiarities specified above, are evidently due to the common practice of ~~scratching~~ <sup>2</sup> letters with a stylus on palm-leaves in Orissa.

1 A recent examination of the estampages of ~~some~~ <sup>most</sup> of the Oriya inscriptions written in old Telugu (See <sup>p</sup>cha.4A, p.10, fn.) shows that the tendency of this script has been similar. I take this opportunity to ~~note~~ that these estampages do not differentiate between short 'e' and long 'e' and short 'o' and long 'o'. These are, however, marked in the printed text of S.I.I. Vols.V and VI and in my transcripts, which are <sup>mostly</sup> based on the latter.

2 For the use of palm-leaves as a writing material in Orissa, see JASB, Vol.69, pt.1 (1900), pp.117 ff. Paper was hardly used in Orissa for writing manuscripts before the British period. The only Ms. of an early Oriya work



## Chapter 4 D (p.14)

31 In conclusion it may be noted that the fore-going pages embody the first attempt at a systematic investigation into the Oriya Palaeography based on a large number of inscriptions which have been studied from estampages and photo-prints. Some of these inscriptions were previously published with inaccurate transcripts and without translations and facsimiles. As regards the transcripts of Oriya inscriptions incorporated in S.I.I. Vol.V (1925), the Government Epigraphist for India admits in the preface as follows:

"the texts given have to be considered as tentative since there ~~are~~ are no published inscriptions in this language and script to afford comparison and since scholars capable of handling them are also few"

The published transcripts are often so faulty that the records hardly offer any sense. The ----- written on paper of some antiquity that I have yet seen is the tenth book of the Bhāgavata of Jagannātha Dasa preserved in the library of Commonwealth Relations Office, London. But it is written in the Nāgarī script.



## Chapter 4 D (p.15)

author claims that his work contains the correct text and interpretation of the inscriptions in question. This will be clear from a study of S.I.I., Vol.VI, Nos. 749, 895, 903, 1147, 1149, 1151, 1153, 1154, 1158, 1159, 1162, 1165 and S.I.I.Vol.V, Nos.1006 and 1132, re-edited along with other records in the Thesis.

.....(0).....



## Chapter 5.

## The vocabulary of the inscriptions.

@1 The earliest of the 71 Oriya inscriptions embodied in this thesis, is found in village Urajam in Taluk <sup>h</sup> Cicacole(~~XXXX~~ pronounced Cikakol ) which adjoins the Province ( now called the State)of Orissa and belongs to the Madras Presidency. This belongs to the XIth century. The next inscription found in Bhuvanesvara, is dated the 22nd samvat of Vira Narasimhadeva which roughly corresponds to the sixties of the XIIIth century (most likely A.D.1256 ). The rest of the inscriptions,including perhaps the few undated ones, belongs to the period of the next four centuries , closing with A.D.1568.

It is also to be noted that about 35 of these inscriptions i.e.almost half of the inscriptions are found in the temples at Simhacalam and Srikurman,both belonging to the present Vizagapatam district of Madras. Most of the remaining inscriptions are found in the district of Ganjam which was in 1936 transferred from Madras to Orissa and in the district of Puri in Orissa.(Soon after 1568 A.D. the Oriya speaking regions of the Ganjam and Vizagapatam districts became connected with the south in the matter of administration upto 1936A.D.)

Since the whole of the Oriya speaking regions and and a great part of the Telugu speaking regions were, for several centuries, under the common rule of the kings of the Ganga and Solar dynasties , one would expect Oriya and Telugu to exert some influence upon each other.

For distinctive features of Dravidian see ISI,Vol,IV,pp 286-96



## Chapt.5(P.2).

②2

The threefold division of the vocabulary of the MIA into tatsama( Skt-like), tadbhava( Skt derivatives) and deśī( regional or local - not traceable to Skt-) is customarily applied to the vocabulary of the NIA. The first division has further been subdivided by some philologists into two categories called tatsama and semi-tatsama after Hoernle, the latter comprising those Skt loan words which are slightly distorted in the ~~mouths~~ mouths of the speakers and which ,as far as their phonetic forms are concerned, come between their tatsama or undistorted Skt forms on the one hand and their tadbhava forms or more decayed forms as inherited words <sup>if any</sup> on the other<sup>2</sup>.

Of the three forms 'sāhasa-malla'(lit.brave wrestler) 'sāsamala' and 'sāmala', the first may be taken as a tatsama the second as a semi-tatsama and the third as a tadbhava .

Some of the words of the NIA may not be traceable to attested forms in Classical Skt but may be traceable to forms in the Vedic language or even to forms not attested in either of these two but <sup>to forms</sup> reconstructed on the evidence of cognate languages of the I.E. ; still they should be called tadbhavas.

As instances of deśī words we may cite from the inscriptions the vocables 'koḍie'(one score), 'toṭā'(a grove), etc.<sup>3</sup>

1.Cp.'tadbhavas-tatsamo deśī tyanekah prākṛta kramah' 1.33 of Kāvyaḍarśa (circa 7th century A.D.).

2.Cp.Introduction,P.38, Gram.of the Gaudianlangs-Hoernle,1880.

ISI, Vol.I, pt.I, pp 127-28(ājñā=tatsama, āgyā=semi-tsm, ān=tadbhava).

3. The word māṭaci in Chāndogya (1.10) is a deśī(cp midice, a locust in Canarese).



## Chapt.5(P.3).

②

Of the three-fold<sup>1</sup> division of tatsama, tadbhava and deśī words, by far the large majority of the words of the Oriya inscriptions ( as of the Oriya language) comes under the tadbhava category; then a respectable number of the words ,come under the tatsama category and only a few words come under the third or the deśī category.

It should be mentioned however that in the rustic style(grāmya-bhāṣā) as opposed to the educated(śiṣṭa) and literary(sāhityika) styles in Oriya, the deśī words play a much more important part than the tatsama words

Of the deśī words in Oriya , some are ~~too~~ traceable to the Dravidian or South Indian family of languages and a few to the Munda family of languages.

-----

1. R.G. Bhandarkar (WPL, P.387) classifies the vocabulary of the Northern Indian vernaculars into 7 categories- 1. Old tadbhavas 2. Old tatsamas 3. Modern tadbhava 4. Modern tatsama 5. Deśya 6. Arabic 7. Persian. Of these 7, the first two are heritages from Prakrits. He notes that apart from Bengali which contains the largest number of pure Skt words, Oriya leads other NIA languages in using modern tatsama or tadbhava elements. Dr. Chatterji however observes that literary Oriya is more Skt-ridden than Bengali. (ODBL, P.107). In recent years, the Sanskrit style in Oriya, is not well thought of.



## Chapt.5(P.4) .

②4 From pre-historic times Orissa has been inhabited by a large number of hill-tribes some of whom speak languages belonging to the Munda family<sup>1</sup>. Other tribes such as the Kandha and the Parajās are known to be speakers of dialects of the Dravidian family<sup>2</sup>. Though Oriya has largely influenced the speech of these primitive peoples, she has received , on her own turn, a number of words (~~the~~ perhaps not large ) from their languages.

Some of these words, e.g. kuliā( a fox), litā(ripe), amrā( to reach)( listed on P.19, Introd. to Vol.3, TSOL ) are perhaps confined to limited areas in the forest clad high-lands. Other words like kerā( a bundle or collection), māhāliā( gratis), debri( left) which are said to be of Kui and Mundari origin(see Introd., ibid) have received wide currency in the Oriya language.

In the present state of our knowledge of the Munda family of languages, it is not easy to trace a large number of deśī words to this family. Words like koḍie<sup>3</sup>( a score), joda or jora ( a channel), māipi(text māipī or māipā) ( a woman) which occur in the inscriptions, may be traceable to this family.

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1. For the Munda langs, see LSI, IV, P.79 ff.; for Juang dialect, P.209, ibid; for Savara dialect, P.217, ibid;.

2. For the Kandha & Parji dialects, see P.457 & P.554, ibid.

3. See P.26, PAPD.



## Chapt.5(P.5).

@5

When we come to examine the influence of the Dravidian languages on Oriya vocabulary, we are on a firmer ground, for these languages have comparatively rich literatures accompanied with scientific works on lexicography. Apart from a number of Skt words such as *nīra*(water), *markaṭa*<sup>1</sup> ( a monkey) which Oriya has inherited or borrowed from Skt but which are ultimately traceable to the Dravidian family, Oriya undoubtedly contains a number of words which are used in a similar or modified form in one or more of the Dravidian languages such as Telugu, Canarese, Tamil and Malayalam. Some of these words are very widely used in Oriya ( and are in no sense dialectical). Of such words, we may list the following almost all of which are found in the inscriptions. They are words on weights and measures.\*

- |  |  |
|--|--|
| 1. <i>adhā</i> (cp Skt <i>adhaka</i> ) | 5. <i>paṭi</i>                             |
| 2. <i>kuñcā</i>                        | 6. <i>biśā</i> (text <i>viśya</i> 5.14-15) |
| 3. <i>guṇṭha</i>                       | 7. <i>māḍha</i> =about half a <i>tolā</i>  |
| 4. <i>pālā</i>                         | 8. <i>bāṭi</i> =20 acres .                 |

In the system of weights and measures, Orissa seems to be connected with the Telugu and Tamil countries rather than with Bengal or Bihar.

1. See BSOAS, XII (1947), pages 365-396 (by T. Burrow).

For some *deśī* words in Oriya which may be traceable to Dravidian sources, see History of O. lang. by Vināyaka Misra (pp 38-42). I would prefer to trace the verbal '*adhāibā*' (to drive ) to Skt sources. Skt *aṭati* (variant- *atati*), causative-*aṭayati*, O-*adhā*

\* See JASB, LXI, P. 43. (yr. 1893).



## Chapt.5(P.6).

@6 Of other ~~deef~~ words used in the O.inscrips, the following have their similar or modified forms in the Dravidian languages, principally in Telugu.

1. koṭa (in village names) a fortified village or town,
2. gaṇḍa big (cp O.gaṇḍa mūrka, a great fool),
3. gutta lease,
4. jita remuneration, value,
5. toṭa a grove,
6. dhaṇḍā māla (text danda) a long garland (cp Skt danda),
7. bidīyā betel,
8. māla forest,
9. sāna young or small.

@7 The following words of the O.inscrips are not generally used in the more recent Oriya language. They appear to be pure Telugu, at best confined to the Southern O. dialect (dakṣiṇī Oḍiyā). (Most of them occur in S.No.5).

1. apālu peṭu (cp Oriya amālu piṭhā, a kind of cake),
2. ura (a village or township),
3. kāpu (? =kāvu, a pit in Telugu), 4. gāralu (cakes of black gram),
5. pāpuā (cooked pulse),
6. sāni (a woman, a temple girl),
7. solā (a kind of measure),
8. māji (a head man ?).

@8 The Tamil word 'tiru' (equivalent of Skt śrī) is used more than once in the word Tirupati. The word 'yallāla' in line 22 of S.No.1 in the Appendix, is the Tamil word 'alvār' ('a devotee of Viṣṇu'). In Bhuvanesvara & Simhācalam, there are temples of ~~Śrī~~ <sup>allāra-nātha</sup>.

## Addenda and Corrigenda (p.177)

- 1 'koṭa' cf. 'koṭa' in Telugu (TD.p.325)  
'koṭṭa' in Canarese (KD.p.496). This word is also used in Sanskrit, cf. 'Koṭa' and 'Koṭṭa' (SD.p.312).
- 2 'gaṇḍa' cf. <sup>gandu (big)</sup> ~~'gaṇḍa'~~ in Telugu and Canarese (husband) (TD.p.348 and KD.p.522).
- 3 'gutta' cf. 'gutta' in Telugu (TD.p.375);  
'guttige' in Canarese (KD.p.553).
- 4 'jita' cf. 'jīta' in Telugu (TD.p.466) 'Jīta' in Canarese (KD.p.652).
- 5 'toṭā' cf. <sup>tota</sup> ~~'toṭā'~~ in Telugu and Canarese, (TD.p.564 and KD.p.756).
- 6 dhaṇḍā. cf. 'dhaṇḍā' ~~in~~ (big) in Telugu (TD.p.574).
- 7 'bidīyā' cf. 'videmu' in Telugu ~~XXX~~ (TD.p.1177)
- 8 'māla' cf. 'mala' (hilly) in Telugu and 'malai' (hilly) in Tamil.
- 9 'sāna' cf. 'sanna' in ~~Telugu~~ Canarese (KD.p.1491); 'sanna' in Telugu (Galletti's Telugu Dictionary, p.317, Oxford, 1935); <sup>also</sup> cf. 'sāna' in <sup>ND.</sup> Nepali, (XXX.p.599).



## Chapt.5(P.7).

@9 Of the other ~~deśi~~ words which are not easily traceable to their sources ,the following may be noted from the inscriptions

1. aruā (rice husked without previous boiling)Cp arici(rice in Tamil)
2. arisā( a kind of rice cake).
3. enḍari(" " " " " ).
4. oreā ( a preparation of rice).
5. khaca(false & malicious report).
6. kheī ( an attendant's share from the food offered to a deity ).
7. cāī (? modern O. jāī=split pulse).
8. jenā ( a surname, a prince).
9. ḍhoḍhara( a kind of ornament for the foot).
10. tāṭa (? a tray).
11. toḷā(cp Bailā in mod. O.) dry land as against jāla-bhūmi)
12. dalama (raw food stuff or raw materials).
13. naḍapa (oil).
14. peṭa(belly)(occurs in Gāthā-saptaśatī).
15. penṭha ( a market place ,a place for merchandise).
16. biāli (a variety of rice).
17. maharā (poison).

18. meḍhs (a structure (e.g.a gate)with an arc).

Foot note- The word 'Kuluā'(23.14),variant- Khuluā,(22.9-10) occurring as a surname ,is of doubtful origin.A word similar to this , is kuḷuā or kuṇuā which means a guest in mod.O. The word 'ḍiu' in 'samudra ḍiu'(21.10) is obscure. It may be identified with the word 'ḍheu'( a wave) .



## Chapt.5(P.8).

19. lenkā (an attendant).

20. bheṭi(text veṭi, a present).

21. hiḍa (a ridge).

The word 'pala'(text pale), a herd (of cattle) may be added to the list. No 6 of the list may be connected with O. 'khā'(eat), Skt Khād .

@10.

Proper names of persons or of places contain interesting non-Sanskritic elements. The word 'buḍā' (which may read as biḍā) in the name Buḍā Narasiṅga(53.11) is an adj participle meaning <sup>diver</sup> 'drowning' from the verb 'buḍai'(he drowns dives ).  
It may be a corruption of 'budhā' (dd).  
 Then word lāṇḍu in Lāṇḍu Ratha normally means shorn of the <sup>(CPND, P. 556)</sup> hair of the head. The word kelā in Kelāi Khunṭiā is the name of a non-Aryan tribe in Orissa. The word Khunṭiā, originally meaning a sect of the Savaras , signifies in old Oriya a particular attendant of royalty but the basic word khunṭa means a pillar in mod. Oriya. The word hāḍu in Haḍu Paṭanāeka has for its basic form 'hāḍi', a Non-Aryan low caste in Orissa.

In place names like Cuāpaḍi, Bhākhara sāhi, Mukulunḍā, Sola-daṇḍā etc., we come across interesting deśī elements. (cuā= a small ditch, sāhi= a street, lunḍā - fr. Skt lunṭh ?- = a ball made of wet earth, cowdung etc. with which the mud-floor is cleansed, sola=name of a pithy plant grown in water). In some other place names like Bokapā, Sāiso, Rāḍaso etc. it is difficult to arrive at the derivative meaning.

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 Telugu caste names like Kumuṭi, Gokṣi-Redḍi also occur in the inscriptions. With Gokṣi , cp. the O. surname Gochi.

The names of persons & places of Ap.I contain also deśī elements, see Ap.I & the foot notes .



## Chapter 6.

The vocabulary of the inscriptions.

(Perso-Arabic element).

@1 The literature of Orissa written either in Sanskrit or in Oriya, including the Sanskrit and Oriya inscriptions, contains many references to the relation of her Hindu monarchs with the Muslim Powers both of Northern India and of the Deccan, from the thirteenth century <sup>1</sup> up to 1568 A.D. Even apart from the statement of the MP (i.e. Mādaḷā Pāñji) that the last king of the Keśari dynasty (prior to 1067 A.D.) granted some land to a Pathan (MP, P.21), some Muhammadans seem to have settled in Orissa in the Pre-Muhammadan period of her history<sup>2</sup>.

@2 The Muhammadan period of the history of Orissa extends for about 150 years from the last quarter of the 16th century to about the middle of the 18th century until the Muhammadans in power, were ousted by the Marathas. But during this period, the Muhammadans administered directly <sup>some of</sup> the coastal districts of Orissa, since then called Mogul-bundi and allowed the Raja of Puri with his capital at Khurda and the native princes especially of the highlands mostly owing allegiance to the latter, a great deal of freedom in their respective territories or principalities.

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1. The Muhammadan conquest of Western Bengal took place about the beginning of the 13th century and the Bhuvaneśvar stone inscrip., now in R.A. Society, London, alludes to the victory of Anangabhimadeva III of Orissa over the Musalmans about the 2nd decade of the 13th century (EI, XIII, p.150).  
 2. The O. devotional songs of Haridas, a Muhammadan Vaisnavite saint may belong to this period.



## Chapt.6(P.2).

- @3        The linguist<sup>ic</sup> effect of this is that Oriya received a number of words of Perso-Arabic origin( ~~f~~ Yāvanika acc. to some Oriya grammarians), especially connected with courts of law. The British Administration(1803-1946) freely admitted these forensic terms, supplementing them with a number of English words. In spite of all this it may be stated that the native Oriya speaker perhaps uses a less number of words of Perso-Arabic origin than the speakers of most other NIA languages of India.
- @4        The number of words of Perso-Arabic origin in the Oriya literature of even the Muhammadan period and the Maratha period of Orissan history is astonishingly small. The only exception to this remark is with regard to the poem 'Samara-taranga'<sup>1</sup>(The wave of the battle) by Brajanātha Badajenā of the 18th century which contains a large number of such words and of which the 4th canto is partly written in 'Hindi'. It is therefore interesting to find a few words of Perso-Arabic origin in early Oriya literature and Oriya inscriptions of the Pre-Muhammadan period of Orissan history.
- 45        Sārālādāsa , a contemporary of Kapileśvaradeva(A.D. 1435-1467) is known to have used the word 'asabhāba'(thing) in the 1st~~st~~ book (Ādi-parva ) of his Oriya Mahābhārata(See introd. to Rāma-bibhā). The poet Arjuna Dāsa , ~~the~~ who is most likely a contemporary either of Puruṣottamadeva(A.D.1467 - 1497 or of Pratāparudradeva( A.D.1497-1531 ? ) or of both uses the words 'asabhāba' and 'rakama(both of Arabic origin) <sup>1</sup>published by D.Paṭṭanāyaka, Cuttack, 1905; see also TSOL



in the sense of 'goods' or 'articles', in his epic poem Rāma-bibhā.

@6 In the Bhuvanesvara bilingual inscription, circa A.D. 1250, the last three letters of line 24, have been read as 'killāke' by (M.M.) H.P. Sāstrī. Prof. A.B. Mahānty follows that reading and notes that the word 'killā' means 'a fort' and is Arabic in origin. But he adds that (this meaning is not applicable in the context, so) the word means 'lands'. The editor of Typical Selections of Oriya literature, in Vol. 3 and Vināyaka Miśra, in his 'History of Oriya language', P. 160, write the word as 'killākai' which is simply a variant of 'killāke'. I have read the word as 'kālāke' and explained it as a scribal error for 'kalāke' (lit. to the making) like other obvious scribal errors in the Oriya text. So the occurrence of the Arabic word 'killā' in Serial No I is uncertain.

@7 The word 'gāe' (total) occurs several times in the inscriptions. It occurs in an abbreviated form ('gā') in S.No. 6, line 9 and in S.No. 7, line 13. The latter dates from A.D. 1384. The earliest occurrence of the word <sup>in full form</sup> is in 18.13 i.e. Serial No 18, line 13. This inscription belongs to the 28th Anka year of Kapileśvaradeva corresponding to A.D. 1458.

It is noted in the Oriya lexicon 'bhāṣā-koṣa' that the word 'gāe' meaning 'total' is an indeclinable in Oriya and is Persian in origin. But it is not possible to trace it to a Persian or Arabic source.



## Chapt.6(p.4).

Moreover it seems unlikely that the word 'gāe' which is used by itself or in the phrase 'gāe karibā' (to total) in old and modern Oriya and which is so very necessary for every day transaction, should be of Persian or of Arabic derivation .

The word may be connected with another Oriya word 'gāi'(or gāī) which is used as a unit of calculation in counting certain specific articles in the same way as the word 'dozen' is used, e.g. eka gāi guā = 10 betel nuts(guvāka) Here the word 'gāi' stands for the number or sum total of ten . The word ' gāe ' is similarly used in Bengali .

@8 In the 19th Anka of Kapilesvaradeva(cp Serial No 14) he is said to have won a victory over one Malikā Parīśā who may be the Sultan of Gauda or Bengal(See R.D.Banerji's Hist. of Orissa ). The name in the inscription seems to stand for 'Malik Pādshāh' which is traceable to Perso-Arabic sources. It may be compared with ' Gauda Pātīśā '(MP,P.52).

@9 In inscription S.No.9 of 1403A.D., the brother of the donor of an undying lamp is called Kaliṅga-byāpāri Ladaṇu Suratāṇa. In the Telugu version , he is called Kaliṅga-vyāpāri Laddē Surathāṇu. The father of the brothers called Prayāga Upādhyāya in the Telugu version and Paigu Upādhyāya in the Oriya version, appears to be a Brahmin. The name Surathāṇu however appears to be the corruption of a word of Perso-Arabic vocabulary, the same word anglicised as Sultan.



## Chapt.6(P.5).

In MP, the word Surathāna or its variant Suruthāna occurs several times with reference to the Muhammadan ruler of Gauda or Bengal<sup>1</sup>. In the Sāhitya-darpana of Viśvanātha Kavirāja of Orissa, belonging to the 14th century, the Arabic word Sultan occurs in a common Sanskritized form 'Suratrāna' in a verse illustrating the figure of Utprekṣā<sup>2</sup>. In SII, Vol. X, No. 731- an inscription of Guntur district- a subordinate of Puruṣottama deva, is called Hind<sup>†</sup>āvu Surathāni Timmā-Reddi.

With these facts in view, we may take the word Surathānu or Suratāna in the Oriya inscription and its Telugu version as Arabic in origin.

@10 In 18A of A.D. 1458, a previous decipherer reads 'Belapāli māijā', obviously, meaning the village Belapāli. In modern O. the word 'maujā' means a village and is of (Perso-)Arabic origin. The word is also used in a 19th century copper-plate grant of Sambalpur. Though this meaning is suitable to the context in 18A, I can not arrive at the reading 'māijā' from the facsimile.

@11 In Serial No. 36 of circa 1485 A.D. (which is an inscription of Puruṣottamadeva), M.M.C. reads 'mukābilāre' (in the presence), in line 3. This word was left undeciphered by R. Mitra. In a facsimile before me, the last two syllables '...lāre' are clear. Judging from the space which is illegible and from the

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1. See the section on Pratāparudra in MP.

2. See Sāhitya-darpana Ed. P.V. Kane, Bombay, 1923, Introd., P. 123.

'Gāṅgāmbhasi Suratrāna tava niḥśāna-nisvanah'.



## Chapt.6(P.6).

context, the reading 'mukābilāre' seems to be fairly certain. This word, traceable to Arabic 'muqābalat' is now naturalised in Oriya in the sense used in the inscription. (See Platts, P.1053)

This inscription uses another word or expression of Arabic origin, in the periphrastic verb 'tiāru-achu' (we are advising) which occurs in the King's speech. The verb 'tiāranti' and the absolutive 'tiāri' also occur in old O. literature (Cp. Rāmabibhā, canto 12, verses 29 & 36) in the same sense. In mod. Oriya, the verb or the word 'tiāra' is normally used in the sense of 'repair'.

@12 In S.No.47 of A.D.1525, there is used the word 'japarāsi' which might be a scribal error for 'caparāsi' (a porter); this word is said to come from Persian (Platt's Dict., P.422).

@13 In line 6 of S.No.51 which dates from A.D.1552, M.M.C. read 'gaḍajātara rājāmāne' (the Rājās of the feudatory states of Orissa). R. Mitra had read the last two syllables of the first word only, noting that the preceding 17 letters were illegible. His reading is as follows- ' (17 letters illegible) ŋkara rājāmāne '. The reading 'gaḍajātara' is warranted by none of my two impressions one of which was taken about 50 yrs ago and the other recently. 1

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1. Line 5 speaks about the gift of the pilgrims belonging to 'sva-deśa' and 'para-deśa'. In line 6 we expect a reference to the kings of Orissa with regard to these gifts. The reading ' . . . Oḍiśā-ra rājāmāne . . . . . pāḷanā karibe' is expected.



## Chapt.6(P.87 ).

It is noted in Hobson Jobson that the word 'garjāt' is a hybrid being the Hindi 'garh'(or gaḍa) meaning a fort with the Persian plural suffix jāt added to it. (III Really āt and zāt are plural suffixes in Arabic borrowed into Persian)

The word gaḍa' occurs several times in early Oriya inscriptions. The name Gaḍeśvara Jenā in line 6 of S.No.7 of A.D.1384 contains the word 'gaḍa' in the compound word 'Gaḍeśvara'(lit.Master of the fort). In line 26 of S.No.8 of A.D.1395, the word also occurs in the expression 'majhi-ghaḍhara '(of the central fort). Finally it occurs in the proper name Āthagada in S.No.16 of A.D.1454.

@14 In S.No.53( in line 5 ) we find the words' Nar<sup>i</sup>siṅga nāthadebaṅkara tarāpa . . mbhe' where the word 'tarāpha' seems to mean 'on behalf ' or ' as a trust '. Normally the word 'tarapha' used in modern Oriya, means 'side'.(Cp.the legal term 'eka-taraphā' i.e. ex-parte ). So the word in the inscription may be identified with the word 'tarapha' of Arabic origin( See ND,P.275).

@15 Finally in S.No.54 of the year 1549 A.D., we find the words 'sarahada'( in line 5) used in the sense of 'boundary' and 'kamada' (in line7) used in the sense of 'price'. The first may be identified with 'sarhadd'(ND,P.589) and the second with 'qīmat'(ND,P.92) both of Perso-Arabic stock.Strictly speaking, the first word is a compound consisting of ser(Persian) meaning head or chief and hadd( Arabic) meaning boundary. The 2nd is Persian .

i gaḍa occurs in DN.



## Chapt.6(P.8).

The word 'hada' which occurs in 54.6 is of dubious implication. In Oriya it may mean a lake or pond. In the context, it may be identified with the Arabic word 'hadd' just mentioned.

The inscription No.54 along with 49 and 50, registers the sale of real property and resembles in style a sale deed in modern Oriya where one very often finds the word sarahada. The word kamada which does not occur in the Oriya lexicon 'Bhāṣākoṣa', does not seem to be used in modern Oriya. The word commonly used in legal documents in the sense of value, price or 'consideration' money is jarasamana which is at least, partly, Perso-Arabic in origin.

The word 'dāma' (normally pronounced as dām) (Prkt damma Skt dramma- a coin, perhaps traceable to drachma- a Greek coin) is also used in modern Oriya in the sense of price, besides the tatsama mūlya and its derivative mula used both as a noun and a verb (in the form <sup>u</sup>mleibā - to value).

The few instances quoted above from dated inscriptions and from the literature of Orissa, indicate that the infiltration of words of Semitic origin or rather of Perso-Arabic origin through Hindustani or Hindi into Oriya dates from the 14th century A.D. if not earlier.

It is noteworthy that in Oriya, q is represented as k, kh as kh, gh as g.



## Chapter 7

## The syllabary and sound system .

## Vowels.

@I

The following are the vowel symbols

a) that occur in initial, final and medial positions-

a , ā , i , ī , u , e , o ;

b) that <sup>mostly</sup> occur in medial position-

ū , r , au ;

The vowel symbol  $\dot{l}$  occurs finally  
e.g.  $dhil\dot{l}$  i.e.  $dhilu(49.6)$ . (cp. also 54.8, 54A.2). Here  
the vowel symbol  $\dot{l}$  (written as  $\dot{2}$  ) is used to represent  
lu.

The vowel symbol  $\dot{a}i$  occurs both  
medially and finally.

In 53.13 the symbols  $\dot{a}i$  seems to  
represent  $pāiba$  (He will get ) where  $\dot{a}i$  stands for  $pāi$   
what would be written in modern Oriyapāi (  $\text{ପାଈ}$  ).

@2

In the language of the inscriptions  
 $\dot{i}$  and  $\dot{u}$  do not represent long sounds as distinguished from  
the sounds of  $i$  and  $u$ . In other words the distinction  
between the sounds of  $i$ (short) and  $i$ (long) and between the  
sounds of  $u$ (short) and  $u$ (long) is not observed. In serial  
No. I  $i$ (long) is used throughout to the exclusion of  
 $i$ (short). In other inscriptions they are promiscuously  
used. The same words are sometimes written with  $i$ , at other  
times with  $\dot{i}$ . The same is the case with (short) $u$  and (long)  
 $u$ .



It should be noted that the graphic distinction between  $\bar{i}$  and  $\bar{i}$  and between  $\bar{u}$  and  $\bar{u}$  is sometimes not clear in the inscriptions .

Note. This confusion in spelling persists up to the present time with the Oriya scribe who is generally without any education in Sanskrit. It is due to the fact that since a long time past, the Oriya speaker does not pronounce  $\bar{i}$  and  $\bar{u}$ . In short these do not belong to the normal sound-system of the spoken Oriya. Still the Sanskrit forms have not been discarded from the written language. The well-educated Oriya <sup>says</sup> ~~utters~~ nadi(a river) but writes nadi while the common man, ignorant of Sanskrit, <sup>says</sup> ~~utters~~ nadi and writes either nadi or nadi. In literary Oriya however the Sanskrit spelling in the case of 'tatsama' words is retained.

In the inscriptions  $\bar{r}$  is sometimes confused with  $\bar{ru}$ . The substitution of  $\bar{r}$  for  $\bar{ru}$  indicates that  $\bar{r}$  had lost its vowel-character and was identical with  $\bar{ru}$  as far as its pronunciation was concerned. Normally its pronunciation appears to be like  $\bar{ru}$  as is the case with modern Oriya. Rarely however especially in early inscriptions we find the reverse i.e.  $\bar{ri}$  is used in place of  $\bar{r}$  e.g.  $\bar{r}$ isna or <sup>The</sup> its abbreviated form  $\bar{r}$ i for  $\bar{r}$ isna(dark). This pronunciation of  $\bar{r}$  as  $\bar{ri}$  obtains in modern Bengali and survives in the Oriya word  $\bar{r}$ ina(Skt- $\bar{r}$ ina, a debt).(Cp.Ap.8).



## Chapt.7(P.3).

The use of the symbols for ai and au (both diphthongs) is very rare in the inscriptions. The spelling ~~ai~~ au is rarely used in the tatsama word 'Gaudeśvara'(lord of Gauda). More frequently it is represented as au e.g. Gaudeśvara.

In modern colloquial Oriya Skt ai and au are represented by ~~ai~~ e and by au or o respectively. The language of the inscriptions indicates the same feature.

@3

## Nasalised vowels.

The simple vowels a, ā, i, ī, u, ū, e have their nasalised forms represented by an 'anusvāra' symbol (a circular sign) attached to them at the right hand top-corner. Sometimes the nasal sign is represented as a circular sign with a slanting stroke below it e.g. ā (Cp. svadatam in 29.7) as in the modern Bengali script .

But the nasal sign is very often absent in the orthography of the inscriptions. Thus the spelling kuara, gā, bhui should doubtless be read as kuāra, gā, bhuī corresponding to Skt kumāra, grāma, bhūmi .

@4

## The 'visarga'.

The visarga which properly belongs to the Sanskrit language occurs several times in Oriya words where it should not have been used. In 9.5 we find putrah (the son) and in 9.10 saranah (refuge, Skt-saranam). In 49.2 & 3 the words śrāhi (year) and āmbha (our) are written as srāhih and āmbhah. In 50.4 we find nimatoh (for, Skt. nimittam).



## Chapt.7(P.4).

@5 There are different vowel combinations such as

aa e.g. bibhaa,

ai e.g. karai,

au e.g. kaudi,

ae e.g. samae,

āa e.g. sāanta etc. .

@6 Consonants.

No consonant appears finally and judging from modern Oriya where normally words end in a vowel we may hold that in old Oriya, words normally ended in a vowel.

In modern Oriya as a general rule every word ends in a vowel. In this respect Oriya differs from Bengali, Hindi, Marathi and almost all other NIA languages e.g. the final a at the end of the words 'ghara'(a house); kāma'(work) etc. is not silent in Oriya as in these languages.

The exceptions to the general rule laid down above appear to be the following-

i) A few words borrowed from Hindustani and traceable to Perso-Arabic sources are pronounced with a final consonant chiefly by the educated. The same holds good with regard to the words borrowed from European languages.

ii) In the non-honorific singular of the imperative mood some verbs end in a consonant, e.g. tu kar but tume kara.

iii) Some onomatopoeic words and the interrogative 'kan'(What) usually end in a consonant.



## Chapt.7(P.5).

In the inscriptions the plosive consonants which occur initially and medially are the following-

k	kh	g	gh
c	ch	j	jh
ṭ	ṭh	ḍ	ḍh
t	th	d	dh
p	ph	b	bh

In the inscriptions ph occurs only initially and ch is sometimes represented by the symbol which in Skt stands for kṣa.

In modern Oriya, as in Hindi\*, Bengali\*, Marathi and in many other Indian languages, corresponding to the two retroflexed voiced sounds of ḍ and ḍh, there are two retroflexed flapped sounds ṛ and ṛh called *murddhanyatara* or 'hypercerebrals' by some scholars. The latter two do not occur initially. The distinction of ḍ and ḍh from their flapped correlates is not universally observed in modern Oriya orthography e.g. *ḍahāṇa*, *hāṇḍi*, *hāḍa* are frequently written with the same symbol though in the last word the retroflexed sound is a flapped one. Sometimes a dot is put below the ḍ symbol and then it stands for the retroflexed flapped sound. In the inscriptions the distinction is not observed.





\*Cp. ODBL, P. 494.



## Chapt.7(P.6).

@7 The following nasals occur in the inscriptions-

ñ      ñ      n      n      m

Of these n and m occur initially and medially while n occurs only medially as in modern Oriya . The remaining two nasals i.e. ñ and ñ are used in the inscriptions medially in conjunction with their homorganic plosives. There are several ways in which they and n when conjoined with its homorganic plosive are written in the inscriptions. They are either represented by their respective symbols to which the homorganic plosives or at least parts there of are attached ,thus forming <sup>ligatures</sup> ~~conjunet~~ letters or by the mark of an 'anusvāra' attached to the right hand top corner of the plosives e g.pañca(five) is either written as  or , anka(the Anka cycle of reckoning) is either written as  or as .(For the modern method of writing these, see MIAV,P.126,I.Ant.1933).

@8

## Semivowels &amp; l

All the semivowels of the Sanskrit syllabary namely y, r, l, v, occur in initial and medial positions; l occurs only in medial position.

The occurrence of y in the initial position is confined to very few words. In No.9 we get 'yehi'(this) (modern O. ehi), yethako(? -ki) (for this)(mod.O. ethaku) The Skt. y in initial position is generally represented



## Chapt.7(P.7).

in the inscriptions either by the j symbol or by the Nāgari y symbol which is pronounced ~~ky~~ like j as in modern Oriya.\* In the medial position Skt y generally retains its semi-vowel character when it is represented by the Nagari y symbol with a tail-like stroke attached to it as in modern Oriya.

The occurrence of v in the initial<sup>and medial</sup>/positions in words is confined to the few Oriya inscriptions which are written in Telugu script. Otherwise it is replaced by the labial consonant b except when it follows a non-vowel as is the case with modern Oriya. The only exception to this is found in Serial No. 9 where we have & ' Baisnava ' corresponding to ~~the~~ ' Baisnaba ' elsewhere. The significance of this solitary exception has been pointed out previously. So we are justified to generalise that the Skt labial semi-vowel has converged with the bilabial plosive sound in Oriya.

②9

The sibilants & the voiced  
aspirate i.e.h.

Of the three sibilants of the Skt syllabary s and s' occur in initial and medial positions while s occurs in medial position only.

h occurs in initial and medial positions.

---

\*The evidence is found in Serial No. 1, line 2 where 'bije' (Skt vijaya) is written as 'biye'.



@10

Some of the inscriptions are written in the Telugu script and the rest in the Oriya or allied scripts. The Telugu alphabet uses both short and long forms of e and o. Actually this distinction is absent in the inscriptions in the Oriya or allied scripts. In transcribing an inscription from the Telugu script, the distinction between short and long forms of e and o has been maintained as it is in the original.

Sometimes if an inscription belongs to an ~~Oriya~~ area where the Telugu influence is strong, then the text even if inscribed in a script other than Telugu, seems to show traces of the Telugu pronunciation which is different from the normal Oriya pronunciation. For instance in serial No. A, the word 'daya' (kindness or favour) in the 9th line should be pronounced as dayā (Skt dayā) for the Telugu 'a', especially if it is final, approximates to Oriya 'ā' or at least it has a sound value which comes midway between the Oriya 'a' and 'ā' sounds.

In line 13 of the same inscription we find the word 'manica' (Skt mānusa). Here 'c' perhaps corresponds to the affricate sound ts in Telugu<sup>1</sup> and not to the Oriya sound of 'c' which is more or less a palatal plosive.<sup>2</sup>

1. "The letters ch and j are pronounced in Telugu in certain situations as ts and dj but no additional characters are employed to represent these sounds". (CGD, P.130-31). See also TG(yr.1873), @49; T.G, P.42-43 (pronunciation of 'c' in Tamil)

2. For Chatterji's views about the affricate element in NIA palatal consonants see BSOS, vol.2, pt.1(1921), P.5.



## Chapter 8.

## Phonology of vowels.

- @1 For the purpose of this chapter, syllables \* of words are divided into four categories, namely-
1. an open syllable with a short vowel, e.g. in 'nanu' both the syllables na and nu are open and short;
  2. an open syllable with a long vowel, e.g. in 'mātā' both the syllables ma and tā are open and long;
  3. a closed syllable with a short vowel, e.g. in 'hastah' both the syllables has and tah are closed and short;
  4. a closed syllable with a long vowel, e.g. in āstām both the syllables are closed and long.
- In 'sādhoh' the first syllable sā is open and long while ~~while~~ dhoh is long and closed.
- In 'vāstu' the first syllable vās is long and closed while tu is open and short.
- 

\* 'Each sound which constitutes a peak of prominence is said to be syllabic and the word or phrase is said to contain as many syllables as there are peaks of prominence'. @211 OEP .

A syllable is said to be open when it ends in a vowel and closed when it ends in a consonant.

From the next page , commencing with @2 and closing with @8 we shall generally deal with vowels in the body of words



## Chapter 8(P.2).

@2

## Vowels in open syllables .

- a) All simple vowels except  $\bar{r}$  occurring in open syllables do not normally undergo change.

a

(initial syllable)

Oriya	Skt.	Oriya	Skt.
naara	nagara	naa	nava
dahi	dadhi	nai	nadī etc.

(medial syllable)

dharai	dharati	samae	samaye etc.
--------	---------	-------	-------------

ā

(initial syllable)

gāana	gāyana	dhāna	dhānya
nāā	nāva	pāni	pāniyam etc.

(medial syllable)

anāi	anādi	pāhānti	prabhāntī etc.
------	-------	---------	----------------

i

(initial " )

niti	nitya	bibhaa	bibhava etc.
------	-------	--------	--------------

(medial " )

padīā	patitā
-------	--------

u

(initial " )

kua(m)ra-	kumāra-	guā	guvāka
-----------	---------	-----	--------



## Chapt. 8 (P.3).

Oriya	Skt	Oriya	Skt.	
purunā	purāṇaka	suā	śukaka	
				e
ete	etavat etta (Prkt) (cf N.D. p. 522)	desa	deśa	etc.
				o
bhoi	bhogi	soi	srotī srotya	etc.

As there is confusion in orthography between short i and long i and between short u and long u , it may be concluded that the distinction between short i and long i and between short u and long u , became lost and that long i and long u converged with short i and short u in respect of their sound values .

- b) There are some words which do not obey the general principle laid down in @2. a) i.e. the vowels a, ā, i, u, e, o occurring in open syllables in some words are changed. Such change is to be explained by specific circumstances, e.g.

the change of a to u in Kaluma (Kadamba), jāu(m)li (yāmali) and Bāmuna (Brāhmaṇa) may be due to the contact with a labial;

the change of ā to i in liā (lājā) and u to i in bāli (vālukā) may be due to the palatal resonance of l .

(See also @8 on the assimilation of vowels).



## Chapt.8(P.4).

- c) The Skt diphthongs ai and au are simplified into e and o, e.g.

śateka (śataika)                      pōra(paūra).

(śateka has given rise to 'śaeka' in spoken O.)

Sometimes e & o are further reduced to i & u, e.g.

siuli(śaivāla) in the compound 'pāni-silā (?)',

punei(paurnamī).

In Skt loan words they are generally <sup>simplified</sup> split up into ai e.g.

Baiṣṇaba(Vaiṣṇava) and au e.g. Gauḍesvara(Gauḍeśvara)

@3

## Vowels in closed syllables.

- a) When the initial syllable is closed and has a short vowel, the conjunct is assimilated in the MIA stage. In Oriya the assimilated consonants are simplified and the preceding short vowel is lengthened in compensation, e.g.

Oriya	Skt	Oriya	Skt
<u>āga</u>	<u>agra</u>	<u>āṭha</u>	<u>aṣṭa</u>
<u>kāna</u>	<u>karna</u>	<u>cāsa</u>	* <u>carṣa</u>
<u>nāti</u>	<u>naptr</u>	<u>pāṭa</u>	<u>paṭṭa</u>
<u>pākha</u>	<u>pakṣa</u>	<u>pāna</u>	<u>parṇa</u>
<u>pālata</u>	<u>paryasta</u>	<u>bhāta</u>	<u>bhakta</u>
<u>sāṭhi(e)</u>	<u>saṭhi</u>	<u>hātha</u>	<u>hasta</u>

-----  
The effect of compensatory lengthening is found in

Oḍa	Udra	(pokhari)	puskarī
but owing to the loss of <u>ī</u> & <u>ū</u>		<u>pokhuri</u>	sounds at some
stage we find <u>pithā</u>	<u>pistaka</u>	<u>muthā</u>	<u>mustaka</u>



## Chapt.8(P.5).

- b) When the initial syllable is closed and has a long vowel, the conjunct is assimilated and the preceding vowel shortened in MIA; in Oriya the assimilated consonant is simplified and the short vowel of the MIA is lengthened, e.g.

Oriya	Prkt	Skt
āpanā	appanā	ātmanā
māgai	maggai	māgaṭi

- c) If the group in the MIA consists of a nasal and a stop short the preceding vowel is lengthened and the nasality transferred to it, e.g.

<del>ma</del> āba(written- āmba)	amba	āmra
----------------------------------	------	------

- @4 In the inscriptions we find some words where the change or the dropping of the vowel in the initial syllable of the original <sup>Skt</sup> words is evidently due to their occurrence in syllables which were not stressed, e.g.

Oriya	Prkt	Skt
bhandāra	bhandāāra(ND, 464)	bhāndāgāra
bhitara	abhintara(" , 477)	abhyantara



## Chapt.8(P.6).

@5

( Treatment of r )

A.i) In the initial position ~~re~~ ri is the substitute of r in the following tatsama words-

Oriya	Skt	Oriya	Skt
rīna	r̥na	Risidāsa	R̥sidāsa

ii) In the final position i is the substitute of r, e.g. in

nāti	naptr̥	bhāi	bhātr̥
------	--------	------	--------

iii) In the medial position the following are the substitutes of r -

1) a	in	Kan(h)a(Kanāi)	K̥sna
2) ar	in	ghara	gr̥ha (? See ND, P.154)
3) i	in	ghi(text-ghī)	gh̥rta
		Bicchā	V̥ścika
4)		singāra	sr̥ngāra
u	in	budhā	v̥rddhaka
		<del>sunai</del>	(Cp. śrutvā)
		(sunai)	sr̥noti
5) e	in	benta	v̥nta
		gheta(in ghetalā)	gr̥hita

B. In loan words from Skt r is written as-

1) i	in	Kisna
2) ī	in	Kittibāsa
3) ir	in	Kir̥ṣṇamā
4) ri	in	sukrita
<del>5) ru</del>	<del>in</del>	<del>Krutibāsa</del>

! In ~~re~~ Bicchā i is perhaps due to the assimilation with i in ści at some stage; in sunai u is perhaps conditioned by the theme nu .



## Chapt.8(P.7).

C. The symbol  $\dot{r}$  is used in the loan word  $\text{tr}\dot{\text{t}}\bar{\text{i}}\bar{\text{y}}\bar{\text{a}}$  (written as  $\text{tr}\dot{\text{t}}\bar{\text{i}}\bar{\text{a}}$ ). In other words it is sometimes used in place of  $\text{ru}$ , e.g. in

$\text{Pr}\dot{\text{s}}\text{ottama}$	for	$\text{Prusottama}$	$\text{Skt-Puru}\dot{\text{s}}\text{ottama}$
$\text{pr}\dot{\text{n}}\bar{\text{a}}$	"	$\text{prun}\bar{\text{a}} (= \text{purun}\bar{\text{a}})$	" - $\text{pur}\bar{\text{a}}\text{naka}$

These and other examples in the inscriptions indicate that the normal pronunciation of  $\dot{r}$  came to be established as  $\text{ru}$  by the second half of the 15th century.

@6 Vowels in the body of the word (in contact).  
(Hiatus and Sandhi).

1) The language of the inscriptions (as well as modern O) generally tolerates the hiatus caused by the dropping of intervocalic consonants, e.g.

Oriya	Skt	Oriya	Skt
cauda	caturdaśa	badhai (4ND, 4W7)	varddhaki
bhiāna	vidhāna		

See @2 a) for other examples.

2) Sometimes however the neighbouring vowels <sup>in</sup> the body of a word, especially, the final vowel of the first member and the initial vowel of the second member in compounds are combined into a single vowel.



When the first vowel is short or long and is followed by a short or long vowel, they generally combine into the long vowel; (for the purpose of this rule  $\bar{a}$  will be deemed as the long form of a).

- a)  $a+a=\bar{a}$  (one of the members is a final vowel)  $\text{ghod}\bar{a}$  (ghoṭaka)  $\text{bal}\bar{a}$  (valaya).
- b)  $a+\bar{a}="$   $\text{kumbh}\bar{a}$  (kumbhakāra).
- c)  $\bar{a}+a="$   $\text{r}\bar{a}$ uta (rājaputra)
- d)  $\bar{a}+\bar{a}="$   $\text{p}\bar{a}$ ika ( $\text{p}\bar{a}$ dātika),  $\text{bhand}\bar{a}$ ra ( $\text{bhand}\bar{a}$ gāra).
- e)  $\bar{i}+i=\bar{i}$   $\text{as}\bar{i}$  (asīti)

The general rule laid down above may not apply to cases where  $\bar{i}$  or  $\bar{u}$  occurs owing to the confusion between  $i$  and  $\bar{i}$  and between  $u$  and  $\bar{u}$ ; for the same reason it may not apply where  $i$  or  $u$  occurs; in Serial No. I where the last example occurs,  $\bar{i}$  has been used through<sup>out</sup> to the exclusion of  $i$ .

The process of change in  $\text{r}\bar{a}$ eguru (Skt-rājaguru), an exception to c) seems to be as follows-

$\text{r}\bar{a}$ jaguru :  $\text{r}\bar{a}$ aguru :  $\text{r}\bar{a}$ yaguru :  $\text{r}\bar{a}$ eguru .

The following developments may be noted-

- a)  $a+pa$  :  $\text{ava}$  :  $\text{au}$ , e.g.  $\text{kapardi}$  :  $\text{kavadi}$  :  $\text{kaudi}$
- b)  $a+p\bar{a}$  :  $\text{av}\bar{a}$  :  $\text{au}\bar{a}$  :  $\text{o}\bar{a}$ , e.g.  $\text{dandap}\bar{a}$ sī finally in O.  $\text{dand}\bar{o}$ asi
- c)  $a+ya$  :  $\text{ae}$  :  $\text{e}$ , e.g.  $\text{vijaya}$  :  $\text{bijae}$  :  $\text{bije}$
- d)  $a+va$  :  $\text{au}$  :  $\text{o}$ , e.g.  $\text{lavana}$  :  $\text{lona}$
- e)  $a+vi$  :  $\text{i}$ , e.g.  $\text{Udra-visaya}$  :  $\text{Odis}\bar{a}$

The O. word  $\text{deula}$  (variant-deola) is traceable to  $\text{devakula}$ .



@7.

## Anaptyxis (Svarabhakti).

The language of the inscriptions is generally free from the overriding influence of Skt unlike the modern literary Oriya. This colloquial language does not tolerate consonantal groups. So Skt loan words containing groups of consonants are normally simplified by the insertion of auxiliary vowels. The quality of these vowels is normally determined by the vowels following or preceding the consonantal groups in the loanwords. This also illustrates, to a limited extent, the principle of 'vowel harmony'. The anaptyctic vowel is never a back open vowel (ā) which requires more effort

The following anaptyctic vowels occur in the text.

a			
Colloquial	Skt or Standard O.	Col.	Skt or St O.
garabha	garbha	dharama	dharma
paraba	parvan	barasa	varṣa
rakata	rakta	Sukara-	Śukra
sukala	śukla	samparadā	sampradāya
i			
tirisa	triṁśat	nīrimāila	nirmālya
nigīrihibi	nigrahibi	from nigraha	
u			
kuruma	kūrma	caturudesi caturdaśī	
mukutā	muktā		



e

Standard	Colloquial
kṛaya-patra	kerepatra ;the development seems to be -
"	: kraepatra : krepatra : kerepatra ;
dṛohā	dorehā .

o

dṛohā	dorohā .
-------	----------

The exceptions to the rule about the quality of the anaptyctic vowel laid down above, are illustrated in

kirati instead of the expected form kiriti from Skt kīrtti  
 Diraghasi " " " " " Dirighāsi" Dirghāsi.

In modern colloquial Oriya , the first word is articulated as kiriti and the ~~word~~ word dīrgha is articulated as dirigha.

Perhaps, in the utterance of the author of ~~the~~ each text , the anaptyctic vowel was not a clear i .

②8

#### Assimilation of vowels.\*

When a particular vowel in a certain word is changed to another vowel ,similar in quality with a contiguous vowel the phenomenon may be called assimilation of vowels. If the contiguous vowel be preceding, the assimilation may be called progressive,if succeeding,regressive.

-----  
 \*For various types of assimilation ,see OEP,P.205-212.



In progressive assimilation, the original vowel i.e. the preceding vowel converts the vowel of the succeeding syllable while ~~in~~ in regressive assimilation, the preceding vowel is itself converted by the vowel of the succeeding syllable. In either case, there is no change <sup>audible</sup> in the point of articulation, as far as the two vowels in the neighbouring syllables are concerned. This levelling of sounds may be ascribed to an unconscious attempt at economy of effort.

This phenomenon is observable in the text both in the inherited and loan words.

#### Illustration of P. assimilation.

Skt	O.	Skt	O.
prastīsthā	pratasthā	uttariya	uturi
purāṇaka	purunā	sthānapati	sthānāpati
paura(:pora)	poro	Viśva	Bisu : Bisi .

#### Illustration of R. assimilation.

paryantake(L.sg)	paryanteke	Mahāpātra	Māhāpātra
prabhāntī	pāhānti	Mahārāja	Māhārāja .

#### Dissimilation of vowels.

The reverse process of assimilation may be called dissimilation which takes place when, of two similar vowels in contiguous syllables, one becomes dissimilar in quality. This may be due to various reasons such as contamination, analogy, shift of accent etc .



## Chapt.8(P.12).

@9

## Final vowels .

In Oriya , words generally end in vowels as has been stated previously.

The final vowels of the MIA are generally retained. This statement may not apply to long i and u<sup>long</sup> for reasons already stated.

Skt loan words with a final consonant, end in a vowel in Oriya, e.g.

## Sanskritic form

## Oriya form

tāvat

tābata

yāvat

jābata etc.(cf. chap. 7.56).

Sometimes, especially in Southern Oriya inscriptions stems ending in -a are found to end in -u ,e.g.

Rāma

Rāma

Rāmu

parna

pāna

pānu

sapta

sāta

sātu

śiṣṭa

śiṣṭa

śiṣṭu

The pronoun sabu(skt-sarva) always appears in that form .



We find in the inscriptions , a number of contracted forms ,mostly of Skt loan words. The syllables which are contracted , contain a liquid and rarely a labial (p or m ) or the labial semi-vowel ( v) . In many cases , we also find their normal (i.e.undistorted ) forms used in the inscriptions. These contractions are not confined to any particular time or locality.

In the following words ,we find contractions in respect of initial syllables.

<sup>Gru</sup> <del>G</del> urubāre	19.2,28.3,	Gurubāre
*pramesvara	26.3,27.4(with ś),	parameśvara *
Prusotmadeba	28.2,27.5(with ṣ),	Puruṣottamadeba
*Prusotamadeo	32.1,	"
Prsotimadeba		"
Prsotmadāsa	39.6,	Puruṣottamadāsa
prṇā	27.3,	puruṇā
Prikṣā	18.16	Parīkṣā
bhrāibhāe(?)	3.10,	bharāibā
smae	18A.4	samae or samaye

In the following,there are contractions in respect of medial syllables.

Uttresara	1.11-12,	Uttareśvara
Gauḍeśra	18.1-2 ,	Gauḍeśvara
*The word has about 7 forms <sup>ṽ</sup> Cp also 'Purastama' in mod.O.		



gocre	8.6,	gocare
Gajapti(or -i)	17.1-2, 18A.5, 22.1-2,	
	also in Nos 24, 26, 28, 34,	
	35, 42, 44, 47,	Gajapati
narka	51.4 ,	naraka
pramesruṅkara	13.26,	paramaśvaraṅkara( -ṅkara=of )
Bhīmākra	26.3 ,	Bhīmākara (?=Bhīma Kara)
Bhubanesra	37.4-5,	Bhubaneśvara
Mahāpātraṅkra	33.3 ,	Mahāpātra-ṅkara (of M.)
Māmaṇḍaliku	3.4 ,	Māmaṇḍalika.

There are also some words in the inscriptions , such as prabe( standard O. parbe = on a festive day), prabradhamāne (St.O. prabardhamāna, Nom.case ), etc. where the change is of a different type.

@11 It may be held that some of the contracted forms quoted above, represent the speech habits of the people. In mod. Oriya, some of these forms or similar forms seem to be occasionally used in speech by the common people.

Such forms are found in old Oriya poetry where one is justified to explain them as due the exigencies of metre.

Even now professional Oriya scribes write some contracted forms , e.g.

sna for sana (year)

smandha for samandha(connection)(Skt sambandha)etc

evidently for securing orthographical brevity, for, the written forms do not seem to represent the popular pronunciation of these words.

On Scribes' influence on orthography cp P.116, The French Lang. -Ewert, A., London.



It may be assumed that owing to the stressing of certain syllables , the neighbouring unstressed syllables became contracted but it seems difficult and perhaps unsafe to draw any reliable conclusion as to accent from the contracted forms in the inscriptions<sup>1</sup>.

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1. See ODBL, P.107.

Contracted forms are found in many languages both old modern. Without suggesting any affinity or even parallelism with the Oriya inscriptional forms, we may point out <sup>that</sup> contractions occur in the Vedic language and in Classical Sanskrit. Forms in the latter, such as 'mahādhra, gridhra, etc. listed under 'Mulabibhujādīgapa' which is an ' ~~sk~~rti-gapa ' , are justified by the ' vārttika'- " ka-prakarane mulabibhujādibhya upasamkhyānam". .

As for contraction in conjugation ep 'apaptat' ( pat becomes pt); jagmatuh' ( gam becomes gm) etc.

For contraction in Latin, one may consult P.37 & pp.98-100, Comparative Grammar of Greek & Latin by Buck, C.D, Chicago 1948.



## Chapter 9.

## Phonology of Consonants .

@1.(i).a) Initial k,c,t,p of OIA after passing through the MIA stage survive in Oriya, e.g. in

karai	(karoti)	caa(m)ra	(cāmara)
tu	(tvam )	pāna	(parṇa ) .

b) If any of them forms a consonantal group with the semivowel r, the latter drops, e.g. in

tini	(trini)	timuṇḍi	(trimuṇḍi)
<del>prastara</del>	( <del>prastara</del> )	pāhanti	(prabhānti)
pathara	(prastara).		

(ii).a) In medial position k,c,t,p represent Prkt kk,cc,tt,pp resulting from the assimilation of particular consonantal groups in Skt, e.g, from

Skt.kr	caka	(cakra)
rk	Kakaḍā	(Karkaṭaka)
ty	nāca	(nr̥tya )
tt	uturi	(uttarīya)
pt	sāta	(sapta )
	nāti	(nap̥t̥r )
kt	bhāta	(bhakta )
tr	kheta, rāti;	(kṣetra) ,(rātr̥i)

))-----~~-----~~-----~~-----~~-----((

Note-Skt medial k,t,p ~~dis~~generally disappear in MIA & Oriya. Hence in Oriya - śuā, mā~~ka~~, rāuta(Skt śuka ,mātā,rājaputra). (In some semi-tatsama words ,they may soften to g,d,b).



## Chapt.9(P.2).

rp	kapura	(karpūra)
tm	āpānā	(ātmanā)
tv	-pāna	(-pāntvana) .

@2(i)  
a)

Initial g,j,d,b represent the MIA g,j,d,b traceable  
e

to	Skt g	e.g. in gāi	(gavī ? )
	j	jana	(jana)
	d	duāra, dahi, (dvār), (dadhi),	
	b	bāhāra belf	bāhira (Pkt) (Skt bahih) ND 428. from the root brū?

b) If in Skt any of them forms a group with a semi-vowel, the latter drops ,

gāā(ṁ)	(grāma)
jalai	(jvalati)
<del>Brāh</del> <del>drohi</del> Bāmuna	( <del>drohi</del> Brāhmana)
doha	(droha).

c) In initial position Skt y and v are represented by j and b respectively.

jāu(ṁ)li	(yāmali)
jāi	(yātvā)
bāgha	(vyāghra).

-----  
Note- Medial y and v , normally, drop in tadbhava(i.e.inherited words), e.g.

āyusa	(āyusa)
guā	(guvāka) .

Sometimes they are reduced to e and u.



## Chapt.9(P.3).

(ii) In medial position g,j,d,b represent Prkt gg,jj,dd,bb resulting from the assimilation of

skt gr e.g. in āga (agra)

rg Magusira (Mārgasīras)(Duggā-, a Prktism in 1.8)

dy khajā (khādyaka)

rj khajura (kharjūra), mājanā (mārjanā)

dr mudā (mīdrā)

rd cauda (caturdaśa)

rv puba (pūrva), sabu(sarva).

(iii) A medial b preceded by a nasalised vowel represents <sup>ts</sup>

Prkt mb arising out of Skt mra ,e.g. in

āmba, tam̐bā, (āmra), (tāmra). (cp. ND, 280).

@3 kh, ch, th, ph.

(i)a Initial kh, ch, ~~kh~~, ph represent Skt kh, ch, ph through the intermediate MIA stage ,e.g.

Skt kh in khajura (kharjūra), khaṭa(khaṭvā),

ch chati (chatrī) , cheli(chāgaḷī),

ph phula (phulla).

b) Kh represents Skt

kṣ in khetā (kṣetra).

c) Ch represents Skt

ṣ in cha (ṣaṭ),

s chāmu (sanmukha) through contamination.

kṣ churā (kṣuraka).

-----  
Note-Skt medial g,j,d generally (and b sometimes) disappear in Prkt, hence O.bhoi, liā,



d) Th represents Skt sth in thāna (sthāna).

(ii) kh, ch, ~~ph~~ th, ph. (Medial).

Various consonantal groups of OIA containing a sibilant and a velar or a dental or a palatal or a labial are assimilated in MIA. These are simplified into kh, ch, th, (ph) in Oriya. So we have

kh	from Skt kṣ	pākha (pakṣa), dakhina (dakṣiṇa), sākhi (sākṣi)
	kṣm	Lakhi (Lakṣmī), Lakhana (Lakṣmaṇa),
	ṣk	pokhuri (puṣkarī), Bākara (Bhāṣkara),
ch	" "	kṣ parichā (parikṣā), sēcchi ( <del>a-Prakritism</del> ) (sākṣi)
	tsy	mācha (matsya) (old O. & Prkt-maccha)
	śc	pachima (paścima),
th	" "	st pathara (prastara),
<del>ph</del>	" "	.sp bāmpa (bāṣpa), (this is not in the text).

-----  
 Note.(1). Skt medial kh, th are generally reduced to h in Prkt and Oriya, e.g. mukham : muha(m), kathayati : kahai; instances of ph ~~reducing~~ to h do not occur in the text; cp however Skt śephālikā : sehāliā (in Prkt. cp Pischel @ 201): śiuli in Oriya

Note.(2). Skt thy developes to cch in Prkt & old O, e.g. rathyā racchā.

Note.(3). Skt ch stands for \*IE śk; for ch & jh in OIA, see @42 GP @ 102 & @ 107 LFM, @131-135 & 141-142 AIG.



## Chapt. 9(P.5).

@4(1)  
a)

Initial gh,jh,dh,bh have come down to Oriya through the MIA except\* in the case of verbals from the root bhū which are reduced to forms beginning with h .

ghāi (ghāti) ghodā (ghoṭaka)

jhalāi (adj. meaning welded, from Skt jhalā = splendour)

cf ND, P. 231 .

dharai (dharati) dhāna (dhānya)

bhāta (bhakta) bhoi (bhogi) .

b) An initial bh represents Skt bhr in bhāi (bhrātṛ) .

c) If a syllable containing an aspirate , follows g+r or v<sup>or b</sup>+a vowel, the aspiration is transferred to the preceding syllable after v has changed to b.

ghetalā (from Skt gr̥hita with the O. verbal suffix lā).

bhiāna (vidhāna), bhairo- (bahir-).

d) The (aspirate) jh in jhari (jari in the text) reproduces the Prkt jh (ND, 230-) ; 'jhalāi' may come under this rule .

(L1)

a) Medial gh and dh represent Prkt ggh and ddh arising out of Skt ghr in bāgha (vyāghra)

rdh adhā (ardhaka).

b) Oriya (and Prkt) gh with the preceding vowel nasalised represents Skt ṃh in siṃgha (cp. Ap. 1.21), (Pischel @267).

c) The medial consonantal group dhy develops into Prkt jjh and Oriya jh; majhi (madhya), Bīm̐jha (Vindhya), sam̐jha .

-----  
Skt medial aspirates are generally reduced to h in Prkt & Oriya. Skt initial bh : h in the NIA word hāṇḍi (a cooking pot).

The intrusive g in siṃgha (Skt siṃha) is also found in Bengali (ODBL, P. 364), in Bhojpuri (PPB, P. 266), in Eastern Hindi (CGGL, P. 35).



## Chapt.9(P.6).

@5

ṭ , ṭh , ḍ , ḍh .\*

- (1) An initial ḍ represents Prkt ḍ going back to Skt ḍ in ḍāhāṇa Prkt-ḍāhina Skt- dakṣiṇa

An initial ṭh represents Skt sth in ṭhāru , after analogy of forms such as tiṣṭhati (?).

(11)

- a) A medial ṭ developes out of a consonantal group of which t is a member owing to the influence of ṛ or r e.g. in beṇṭa (vṛnta), pālaṭṭa (paryasta ?), kāṭi(\*kartati) (Prkt kaṭṭai ).
- b) The consonantal group ṣṇ developes into ṣṭ, e.g. in Kriṣṭa(ṇ) (kṛṣṇa).(See ~~IE~~ L'Indo-Aryen,P.88). (For the form Kan(h)āi, see under h ).
- c) A medial ṭh represents Skt ṣṭ in piṭhā (piṣṭaka), aṭha (aṣṭa-), muṭhā(<sup>aka</sup>muṣṭika)½ ṣṭh in koṭha(koṣṭha) ,
- d) A medial ḍ represents Skt ṭ in Kakaḍḍa (Karkaṭaka), taḍa(taṭa), bāḍi(vāṭi), t in paḍiā(patitā), rd in kauḍi (kapardī), chāḍai(\*chardati), ḍr in Oḍa (Uḍra), baḍa(vadra ? Cp.ND,P.417).
- e) A medial ḍh represents Skt ṭh in maḍha (maṭha), Cp. paḍhai (paṭhati=reads).
- f) A medial ḍh developes out of a consonantal group in which dh is a member owing to the influence of <sup>d</sup>ṛ or <sup>i</sup>r. buḍhā(vṛddhaka), baḍhai(vardhak<sup>i</sup>~~ḍ~~)

For cerebral<sup>i</sup> in IA, see CS & CGD, P.147-150..



५

a) Skt n <sup>in</sup> karapa(karapa), koṇa(koṇa), Nāraṇa(Nārāyaṇa), loṇa(lavāṇa), maṇika(maṇikya), suṇi(from the root sru+nu): Prkt

b) Skt n in āpi(āñīya),gāṇa(gāyana), jana(jana),  
jānu(cp. jāñīhi),pāni(pāñīya),pālana(pālana)  
Bhānu-(bhānu-),māna(māna),mānīca(mānuṣa);

c) Skt n in the feminine suffix -ni in the word  
nācni and in the negative prefix apa in  
anahite.

n

1.a) An initial n represents

Skt n in naara(nagara), nai(nadd), nāhi(nāsti, Pali-natthi) .

2.a) ~~A~~medial n represents Prkt ~~nn~~ (sometimes written nn)  
developing from

Skt nn in Jaganātha(a tatsama, Skt-Jagannātha), ana(anna)

Skt ny in dhāna(dhānya)

Skt jā in ānati (ājñapti, Prkt-ānatti)

Skt ṛṇ in pāṇa(parṇa),kāṇa(karṇa),sunā(svarṇaka),puneī(pay-rṇamī)

b) A consonantal group consisting of a sibilant and a dental n or a cerebral ṇ developes into ~~nh~~ ~~ex~~ ṇh in Prkts and (nh in Oriya). The latter i.e. nh is reduced to n in the only one instance in the inscriptions .

Skt sn : 0. nh e.g. Kanhā(Kṛṣṇaka) reduced to Kanāi (i pleo nastic).



## Chapt.9(P.8).

@8

m

i. An initial m represents

Skt m in mājanā(mārjanā), mudā(mūdrā) and in many other words.

ii

-m-

a) A medial m represents Prkt mm arising out of

Skt nm in jamilā(denominative past p. from Skt janma)

b) ~~SKE~~ A medial m represents

Skt mh in Bāmuna(Brāhmaṇa)

OIA sm in āme (Cp. RgVeda- asme), (see ND, P.636)

Skt mb in samandha(a semi-tatsama, Skt- sambandha).

(Cp jāmu, Skt- jambu).

@9

r

i. An initial r represents

Skt r in rāti(rātri), rāuta(rāja-putra) and in many other words.

ii. A medial r represents a Prkt r going back to

Skt r in karai(Cp.karoti), duāra(dvār), ciāri(catvāri),  
kumbhāra(kumbhakāra) ,

Skt d in numerals like bāra(dvādaśa), aṭhara(aṣṭādaśa).

iii. The group ry developes into jr in sūjra(sūrya)  
(modern O. suruja ).

Note- Whereas r alternates with l in some words in Skt  
e.g.raghu or laghu, roman or leman, it alternates with ḍ  
in a number of Oriya words . In the inscriptions we get  
the alternative forms jora and joḍa(a channel).



@10

l &amp; ḷ .

i) An initial l represents

Skt l in lāgi(from the denominative root lagg-),liha-  
(Skt root likh-),liā(lājā),loṇa(lavana).

ii)

a) A medial l represents Prkt ll traceable to  
Skt ll in pali(palli),phula(phulla),  
Skt ly in ~~pala~~<sup>ka</sup> palāṅka(palyāṅka,see ND,P.368),  
Skt lv in Belasara(Vilveśvara).

A medial l represents Prkt ll in ~~palla~~<sup>pālata</sup> (Prkt/palla  
ṭṭa).

b) A medial l represents Prkt l going back to

Skt l in bāli(vālukā,Prkt- vāluā,see ND,P.436).

c) The past tense affix l represents the Prkt -ll-.

iii)

The medial ḷ ~~normally~~ represents the intervocalic  
Skt l e.g.in kāliā(kāla + the suffix iā in Oriyā ),  
cheḷi(chāgali<sup>ka</sup>), jāu(ṃ)ḷi(yāmali),jāl-(the root  
jvāl),deuḷa(devakula),thaḷa(sthala),thāḷi(sthālī)  
baḷā(valaya),

Skt ḍ in tentuḷi(tintiḍi ),cuḷa(cuḍā),

Skt r in the numeral cāliśa(catvāriṃśat).

)-----,-----

Note. As a rule, every medial l in Skt loan words is pronounced as ḷ in Oriya when it occurs singly and when it forms part of a consonantal group; if it occurs in two contiguous medial syllables, the ~~l~~ one in the final syllable is retroflexed. In some words ḍ & ḷ alternate in Oriya.



## Chapt.9(P.10).

@11

sibilants.

i.a)

An initial s represents

Skt s in Saṃjha(sandhyā), satāisa(saptaviṃśati), sabu(sarva)  
 sānta(sāmanta), sātu(sapta), sēcchi(sākṣi),  
 siṅha(siṃha), sutā(sūtra), sunā(svarṇaka), se(sah),  
 Skt sr in soi(sroti), (srotā).

Skt ś in sae(śata), sarapa(śarapa), siṅgāra(śiṅgāra),  
 siba(śiva), suna(from the root śru +nu).

Skt ś in some tatsama or semi-tatsama words, e.g. sata(śata)  
 sateka(śataika), sukaḷa(śukla), sikhara(śikhara),  
 sudra(śūdra), subha(śubha), sevata(śveta),

Skt ṣ in sāṭhi-e (ṣaṭṭhi).

ii

A medial s represents

Skt s in Kittibāsa(Kṛttivāsa),

Skt sv in sarbasa(sarvasva),

Skt ś in asī(āśīti), dasa(daśa), desa(deśa), rāśī(rāśi).

@12

The palatal sibilant ś represents

Skt ś in śikhibe(from the root śikṣ-), śrāhi(śaradi ?).

Skt sy in debaśa(devasya),

Skt ṣ in āśa(āyusa), āuśa(āyusa).

-----  
 Note- ṣ which is always medial represents Skt ṣ in Rīṣi- ,  
 Rīṣi Baiṣṇama(Vaiṣṇava), Kṛṣṇa, Viṣṇu, Vaiṣṇava .



## Chapt.9(P.11).

@13

h.

i.

An initial h represents the h in Prkt, traceable to-

Skt h in harai (harati), hātha(hasta), hāra(hāra), hirā(hira  
ka),

Skt bh in hoi(bhavati), hoiba(cp.bhavitavyam) and other  
verbals from the root hu(Skt- bhū).

ii.a)

A medial h represents the Prkt h, traceable to

Skt h in rahibe(cp the Skt root rah+tavya), bāhāra(bahir),  
behorā(vyavahāraka).

b )

A medial h represents the Prkt h, reduced from

Skt kh in lihāilā(cp the Skt root likh ), timuhāni(tri+  
mukhāyana+ī ),

[ Skt gh in Kanyamā-hāṇi (?) (Kanyamā-ghāṇi) , ]

Skt th in kahai (kathayati),

Skt dh in dahi(dadhi), bihibi(cp the root vi+dhā),

Skt bh in pāhānti(prabhānti),

Skt kṣ in dāhāṇa(dakṣiṇa, Prkt- dāhiṇa).

c)

A medial h in the pronominal forms such as jāhāku,

tāhāra etc. represent the MIA ss, s, h(see@ 425, Pis  
chel)

are traceable to

Skt sya (the gen sg ending of a-stems).

d)

The h in the negative verb nāhi is perhaps reduced  
from Prkt tth, traceable to

Skt st in nāsti(Prkt- natthi).



## Chapt.9(P.12).

- e) A medial consonantal group consisting of a sibilant and a dental nasal or a cerebral nasal is reduced to ~~nh~~ ~~er~~ ~~ph~~ in Prkt and <sup>in</sup>nh Oriya. For instance-

O- Kan(h)a	Skt- <del>KRX</del> Kṛṣṇa ,
(cp janha	" jyotsnā )
( panhā	" prasnava).

- f) A medial vowel standing by itself , may sometimes be <sup>breathified</sup> ~~aspirated~~, so that we get an alternative form with an intrusive h sound, e.g.

duṁkara	du <sup>h</sup> ṁkara ( of two),
sabueṁ	sabue <sup>h</sup> ṁ ( all ).

In an old inscription from Bhuvanesvara we find the word puḡāhāri( a priest or worshipper). This is traceable to Skt pūḡākāri through the intermediate form puḡāāri . Here ā (preceding the syllable ri ) has been breathified or ~~aspirated~~ . cp. *sthāi & sthāhi* (skt - sthāyī) in 49.5, 54.7.

- - - - -

Note- For the beginning of the process of the reduction of aspirated consonants to h in ~~the~~ Indo-Aryan, see ' The Phonetic Weakness of Terminational elements in IA' -Turner, JRAS.1927,Page 227.



@14

## Deaspiration (and aspiration).

- i. A large number of the inscriptions are found in southern parts or frontiers of Orissa where the language bears traces of the Dravidian influence.

It is wellknown that unlike Sanskrit or even the NIA languages, the Dravidian languages do not tolerate aspirated sounds. In other words, these sounds do not belong to the genuine speech pattern of the Dravidian languages. Tamil is destitute of aspirated consonants and also of the sound ~~h~~ of h. (Skt hāra becomes ~~āra~~ in Tamil). Though Telugu and Canarese have provided orthographically for the aspirated consonants and the sound of h <sup>in the</sup> in the Skt words, these sounds do not seem to belong to the speech habits of the common man in the Telugu and Canarese countries.

In some of the inscriptions belonging to the southern parts of Orissa or to the northern parts of the Madras Presidency we generally find aspirated sounds deaspirated.

This Southern (or Dravidianised) Oriya represents Oriya ch in Bicā, cāmu,

jh in māji, jari,

th in tāli, tāṇa, stāi, -nāta,

dh in adiṣṭhāṇe, darama, Padmanidi, Bidāna, madyāṇa,

ph in sappala (= saphala in Northern Oriya),

bh in Bānudehva.

In bojhya (= bhojya), the aspiration is transferred to the 2nd syllable. It may, however, represent skt. 'bodhya'.



ii.

(Aspiration)

Sometimes unaspirated consonants are aspirated due to the influence of other aspirated sounds in the words or phrases, e.g.

bharāibhā = bharāibā ,

bhallibhākai= bharibākai?

In dhīpadhūpa(=dīpadhūpa, lamp and incense), the aspiration is due to analogy.

All the instances cited above occur in southern inscriptions.

@15

Voicing &amp; devoicing.

i. In S.No:3 (an inscription found at Simhaalam) , sometimes medial k and p in tatsama words are represented by the corresponding voiced sounds. Here we find nāyaga(nāyaka), Oḍa-balli(Oḍa-palli or Oḍa-pali, Skt-Uḍrapalli).

It may be noted that the Jaugada version of Asokan inscriptions substitutes g in place of k of the Dhauli version.

The tendency to change an intervocalic<sup>un</sup> voiced stop to its voiced correlate is found in some MIA dialects and is illustrated in several Oriya words, e.g. śāga(śāka), śagaḍa(śakaṭa).

ii. The reverse process of devoicing voiced consonants is illustrated in the tadbhava words tapḍa(dapḍa) and bicapā(vyajana), perhaps used all over Orissa and in the words cāutibhā, apasare, Buthabāre, jāpacandrārka, confined to southern inscriptions (IA words, corrupted in southern Oriya). Note-The substitution of surds for sonants characterised the Paisāci Prkt in which Guṇādhya of South India wrote



@16

## Haplology.

In the inscriptions there are several expressions which illustrate the kind of linguistic change called haplology " where when a phoneme or group of phonemes recurs within a word, one occurrence, together with the intervening sounds may be dropped ."<sup>1</sup> For instance, in the expression 'Paṭanāe-ñkara, the phoneme k with the intervening vowel sound 'a', i.e. ka preceding the genitive suffix -ñkara, has dropped. When we restore this ka, the expression reads' Paṭanāeka-ñkara '( of Paṭṭanāyaka).

Similarly in bālenkā, there has been the loss of l from the compound word bāla-lenkā( the boy servant). Likewise the honorific Oriya title Maṅga-rāja represents the compound Maṅgala-rāja(the auspicious lord) .Cp also the Oriya surname 'sāmala' from sāsamala(Skt sāsana-malla, the valiant wrestler).

- - - - -

1. See P.391, Language - L. Bloomfield;

also P.19, Introduction to Linguistic Science-Sturtevant.

Haplology is a variety of phonetic change involving

' varṇa-nāśa'. The typical example in Sanskrit, cited by ancient Indian grammarians is ' prṣodara'(=prṣadudara) which means 'the cloud' .

(the cloud)



## Chapt.9(P.16).

@17.

Assimilation of consonants  
& Prosody of nasalisation.

Like the assimilation of vowels, there may be assimilation of consonants either progressively or regressively. 'When a sound or a group of sounds becomes similar to or identical with a following sound', we have regressively assimilation, e.g. in the Oriya name 'Danārdana' (Skt-Janārdana).

The reverse process of regressive assimilation may be called progressive assimilation (when a sound or a group of sounds becomes similar to or identical with a preceding sound or a group of sounds), e.g. in the Oriya name 'Jujisṭhira' (Skt- Yudhisṭhira).

Both the words cited above, do not occur in the inscriptions. We have however the following word.

Oriya	Sanskrit	Intermediate
Sanimigra	Sandhi-vigraha	*Sanni-migra

The word Sanimigra is not an inherited word, for, otherwise we would expect '~~Sani~~ -viggaha' for the second member. So in this loan word, used as an official title, designating an officer dealing with war and peace (Sāndhi-vigraha), there has been assimilation of dh to n (and of v to m).

It is interesting to note that in S.N.26 the engraver writes māṇḍika                      ṇkaṇṭhi                      ṇkaṇkaṇa  
(Skt- māṇikya                      kaṇṭhi                      kaṇkaṇa) .

This writing 'in the most corrupt orthography' illustrates the progressive & the regressive nasalisation (prosody of nasalisation).



## Chapt.9(P.17).

@18

## A note on n and ṇ .

The sound ṇ is the retroflexed correlate of n . It is this sound together with the sound ɭ which is the chief distinguishing phonetic feature of Oriya vis a vis the other sister languages<sup>of</sup> the North-Eastern Group, namely, Assamese, Bengali and the languages of Bihar.

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In Oriya n and ṇ are respectively called 'dantya'(dental) and 'mūrdhanya'(cerebral). Judging from the writer's utterance the first is alveolar in articulation. In uttering n even in combination with the front vowel i , the tip of the tongue touches the teeth ridge . In articulating ṇ, the tip of the tongue curls i.e. turns back slightly against the hard palate and flaps forward, just touching the hard palate near the teeth ridge. In both cases some air passes out through the nose.

The sounds of ṭ, ṭh, ḍ, ḍh, ṇ and ɭ are generally called cerebral or retroflex. Some writers called them lingual , dorsal or cacuminal though these terms are now seldom used in linguistic circles.

The sound of ṇ does not , at present, belong to the regular sound system of Assamese, Bengali, Bhojpuri, Maithili , Magahi though the symbol ṇ is retained in the orthography of at least some of these languages.

"The use of intervocalic and final ṇ in Bhojpuri is made by the educated speakers only in certain tatsama and semi-tatsama words, e.g. prapṇam, kāraṇ, vāṇ"(PPB, P.268, 362).



At present, the sound of cerebral  $\eta$  occurs in a wide belt of contiguous languages. They are the Himalayan languages of Central and Western ~~PA~~. Pāhādī (or Pahārī) (See P.182, ISI, vol. I ,pt.I ), Panjabi, Lahnda, Sindhi, Rajasthanī, Gujarati, Marathi, Oriya. The sound  $\eta$  also occurs in ~~Pasto~~ which is an Iranian language, adjoining the Indo-Aryan<sup>1</sup>

Historically speaking, the sound  $\eta$  occurs in the Rig-Veda, in classical Sanskrit (where it is usually a product of  $n$  due to particular phonetic context) and has continued progressively through the Prakrits and Apabhraṃśas<sup>2</sup> to many of the NIA languages .

Generally speaking, every intervocalic  $n$  in Prkt becomes  $\eta$  in Oriya while  $nn$  in Prkt becomes  $n$  in Oriya.<sup>2</sup>

The distinction between  $n$  and  $\eta$  is maintained in all the Oriya inscriptions and there is no confusion in spelling with regard to  $n$  and  $\eta$  .<sup>3</sup>

1. CS, P.580, JRAS(1924).

2. Cp. Note on the past tense in Marathi-Sten Konow, JRAS(1902) P.418.

3. The observations made in ODBL, P.525, about the spelling in respect of  $n$  and  $\eta$ , obviously based on the previous interpretation of the inscriptions, requires modification in the light of the text offered in this thesis .



Chapt<sup>9</sup>(P.19)

@19

A note on l and ɭ.

These are two different sounds in Oriya, each represented by a distinctive symbol of its own in Oriya orthography. A retroflex ɭ also occurs in Central and Western Pahāḍi, Panjabi, Lahnda, Rajasthani, Gujarati and Marathi (see MIAV)<sup>1</sup>. Like n, it never occurs initially in Oriya.

Historically speaking, the sound ɭ occurs in the Vedic language along with its aspirated form ɭh. Both these sounds are used respectively for ḍ and ḍh, occurring between vowels in the Rig Veda, e.g. ɭe (I praise) but ~~ɭya~~ ɭya (praiseworthy). It does not seem to occur in classical Sanskrit or rather its occurrence in the latter is not proved. It occurs however in Pali and Prakrits.<sup>2</sup> Dr. H. Luders, in a paper entitled 'The lingual ɭa in the Northern Brahmi Script' (JRAS, October, 1911, P. 1081-1089) points out ~~in the~~ several instances of ɭ in Northern Indian inscriptions e.g. in the pillar edicts of Asoka, in the Mathura inscriptions and notes that in the Buddhist Dramas discovered in Chinese Turkestan we find ɭ in dāɭima and lavaɭi which are old Śaurasenī.

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\*The sound l is a lateral and a dental in articulation. But accurately speaking, it is alveolar in contact (in the utterance of the writer). The tip of the tongue touches the teeth ridge during its articulation. (See foot note, next p.)

1. IA, 1933, @316 . 2. Pischel @240 ; PLS, P. 59 ; cp. G. S. L. P. 11 .



Sten Konow pointed out<sup>1</sup> that " every single l between vowels in the Prakrits becomes ḷ in Marathi, while ll becomes l." Grierson, following him writes that in those modern Indo-Aryan languages which use ḷ

" an original medial single dental l becomes cerebralised to ḷ and that a medial double dental ll is reduced to a single l " (adding that the same holds good with regard to n and ṇ ).e.g.

a)	Skt	Apabhraṃśa	Oriya	Marathi
	phulla(expanded)	phulla(flower)	phula	phul
	kalyam(tomorrow)	kallu(Prkt-kallam)	kāli	kāl
	taila(oil)	tella	tela	tel
	ṣoḍaśa(sixteen)	soḷaha	soḷa (written- ṣoḷa )	soḷā
b)	Skt	Prkt		
	kāla(time)	kāla	kāḷa	kāl
	phala-	phala-	phaḷa	phaḷ

The origin of ḷ in the following Marathi words is clear but the origin of l in the corresponding Oriya words remains obscure.

Vālukā(sand)	vāluā(ND,436)	bāli	vālu(ND,436) <sup>6</sup>
kokilikā(f.cuckoo)	Koiliā (?) *koilliā	koili	
kokila (m. " )	koila, *koilla(ND,106)		koil
laghu(Ā)(adj.light)(See ND,633)		hālukā	hālu

In articulating the sound ḷ, the front part of the tongue curls backward against the hard palate—(see f.note, next page)  
1.JRAS, April 1902, P.418; IA, 1933, P.316.



## Chapt.9(P.21).

In the earliest Oriya inscription~~s~~ of the XIth century the existence of a retroflex ɭ sound is not proved, for, in the variety of Northern Indian script akin to Deva-nāgarī in which it is written, only the l symbol is used. But in the Oriya text of Serial No I- an inscription dated about 1249<sup>56</sup> A.D.- l and ɭ are distinguished by the use of two distinct symbols as pointed out in a previous chapter .

In the subsequent Oriya inscriptions whether they are written in the Telugu script (cp.S. No.<sup>s</sup> 2,3 ) or in the Oriya script, distinct symbols are used for l and ɭ. In S.No 15, however we find 'Kapilesvara', 'Kaliṅga' which might be due to scribal error or dialectical use of ɭ

In Marathi ɭ is said to appear in a work of about 1400 A.D.(See P.148, LFIM; P.184, ibid(Marathi translation )).

Dr Dave notes that in the 16th century Gujarati MS of his study, l is used both initially as well as medially " but there seems to be a difference in its pronunciation, as some of the OG. -l- : MG. -ɭ-(when the OG. -l- : MI. -l-) ..." .

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-more backward than in the case of Cerebral n- and then suddenly flaps forward, touching the hard palate. It appears to be the retroflex flapped correlate of l much the same as ɳ is the retroflex flapped correlate of n. It appears to be the most prominently flapped sound in O. L



## Chapt.9(P.22).

It might be suggested that the existence of  $\text{ḷ}$  in Oriya is due to the influence of a Non-Aryan substratum in Orissa. But it may be pointed out that in Orissa, the correct pronunciation of  $\text{ḷ}$  is observable in the higher strata of the society, e.g. among ~~the~~ Brahmins, Kṣatriyas, Karanās etc. while the uneducated of the lower strata of the society, especially women, generally confuse  $\text{ḷ}$  with  $\text{r}$ . For instance they would say bara for baḷa (strength)

cāura " cāḷa (husked rice)

deura " deḷa (temple)

neura " neḷa (mongoose) .\*

Grierson agreeing with Beames ascribes the existence of  $\text{ḷ}$  in Oriya to Dravidian influence.<sup>1</sup>

In the light of what has been stated above, especially in view of the existence of a retroflex  $\text{ḷ}$  in the Rig-Veda, in Pali, in some Brahmi inscriptions and dialectally in Prakrits and considering its use in a number of NIA languages of Northern India, one may conclude that Oriya inherited the sound of  $\text{ḷ}$  (along with the sound of  $\text{ṇ}$ ) from the MIA stage though a distinct symbol for  $\text{ḷ}$  (i.e. the symbol for Nāgarī  $\text{l}$  with a tail-like diacritical mark) was probably introduced later on (as evidenced by Serial No. I).

Prof. Turner ascribes the beginning of the great wave of cerebralisation which turned  $\text{-n-}$  and  $\text{-l-}$  into  $\text{-ṇ-}$  and  $\text{-ḷ-}$  conjecturally to the 2nd century B.C. (CS, P. 582).

1. MIAV (P. 316, I.A., 1933); Beames-Vol. I, P. 245. But see ODBL, P. 533

\* Cp the speech of the mother of the hero in 'Māṭira maṇiṣa'.



## Chapter 9. (Page 23)

20. Consonant groups.

The language of the inscriptions like the modern Oriya does not normally tolerate consonant clusters initially nor for the most part medially.

It has been shown how Sanskrit words such as sthāna, prastara, vardhaki, vyaya etc. have survived as thāna, pathara, baḍhai, baya etc.

But those groups where the nasals are combined with the homorganic plosives are generally retained in Oriya as in aṅka, pañca or pāñca, bhaṇḍāra, kumbhāra etc. The nasals are assimilated to the plosives in point of articulation, as in Biñja (Vindhya), sañja (sandhyā), though orthographically represented as Biṁjha, Samjha.

(It may be noted here that the only Sanskrit consonantal groups sometimes remaining unchanged in the Asokan inscriptions of Orissa are "khy, tr, tv, ny, pr, my, vy, śv (becoming sv), sm, sy, sv"; While in the Khāravela inscription we find anusvāra plus a plosive or m plus h only.)

There are many words in the Oriya inscriptions which contain geminated or reduplicated forms of one and the same consonant e.g. uttara, datta, Puruṣottama, Bhaṭṭa. The same words are more often written with a single consonant e.g. utara, data (cp. 10.25) etc. This indicates that double consonants sometimes preserved in the orthography were normally articulated as single ones as in modern colloquial



## Chapter 9. (Page 24)

Oriya. In other words double consonants did not belong to the regular phonetic structure of the language.

The treatment of certain typical Sanskrit consonantal groups (Conjunct consonants) in Oriya may be noted in a tabular form.

1. Kṣ : (1) kh e.g. sākhī, dakṣiṇa.  
: (2) ch e.g. sāchi (cp. 49.7).

(Note: Sometimes ch is written as kṣ which indicates that occasionally or dialectically Sanskrit kṣ was pronounced as ch. In modern Oriya the Sanskrit conjunct kṣ is pronounced khy unless followed by a front vowel, when it becomes kh e.g. durbhikhya, dakhya, bhikhyā, bhikhyuka but dakṣiṇa.)

2. kṣm : kh e.g. Lakṣaṇa
3. jñ : gy(ā) e.g. āgyā, written agyā(m).

(Note: jñāna is written only once after the Sanskrit fashion. The normal orthography of the inscriptions indicates that jñā was pronounced as gyā (written gyaṁ) as in modern Oriya.)

4. ny : ny cp. punaṁ (in 55) which seems to be a scribal error for punyaṁ. Skt. ny is articulated as ny in modern Oriya.

5. nn : rn e.g. arna (Skt. anna), Jagarnātha or Jagaranātha (Skt. Jagannātha). The present Oriya practice



## Chapter 9. (Page 25)

of articulating nn as rn dates from olden times as evidenced by the inscriptions.

6. mh : mbh cp. 18 A. 5.

7. mh : ṁgh e.g. siṁgha (Skt. siṁha)

(Note: The same holds good in Bhojpuri. cp. p.348 Prasad.)

8. rn : rn e.g. barna (23.16, cp. 29.1)

(Note: The same holds good in Bhojpuri. cp. p.203 Prasad.)

9. ry : (1) jr e.g. sujra (Skt. sūrya)

(2) rjy > rij e.g. pariante (No. 51)

(Note: In modern Oriya Skt. ry is pronounced as rjy e.g. parjyanta.)

10. śv : s e.g. Kapilesara (18.A)

11. sn : (1) sn

(2) hn > nh (in the case of inherited words).

(3) st(am) e.g. kṛsta(m) or kṛṣṭa(m).

12. hy : hij e.g. bāhiya (bāhya)

(In modern Oriya bāhya is pronounced as bājhya. Similarly asahya is pronounced as asajhya, and nyāyia as nyājya.)

Most of these show the treatment of medieval loanwords from Sanskrit.



## Chapter 10.

## (Number &amp; Numerals).

@1 The dual number of OIA does not survive in the Pali and other MIA languages . So Oriya , like other NIA languages, has only the singular and plural numbers.

@2 The grammatical categories which are affected by these are -

1. substantives(nouns),
2. finite verbs,
3. adjectives when used as nouns, e.g. *aśikṣita* (the uneducated person), *aśikṣite* or *aśikṣita-māne* (the " persons). Otherwise the adjectives in Oriya are not affected by the category of number as in English.

@3 Singularity is indicated in case of nouns by using (1) the bare stem (which is the normal practice), (2) the bare stem + *e* (generally in case of the inanimate), e.g. *ratnahāre* (-*hāra*+*e*) (one jewelled necklace); similarly *khaṇḍe* (one piece). Cp *jane*, *dāne* etc. in the Eastern dialect of Asokan inscriptions (P.civ, CII). Sometimes the bare stem ends in *u* .

@4 Plurality is indicated in case of nouns either by using the suffix

1. *e* which is also used in the honorific sg
2. *māne* , *māna* ,

or by prefixing or suffixing

- 3 *sabu*, *samasta* (words meaning all) ::



## Chapt.10(P.2)

words denoting multitude, such as, jāka, guḍā (in case of the inanimate) are also used.

The suffixes -e and -māne are generally not used in case of lower creatures and the inanimate.

The pl suffix is <sup>sometimes</sup> not added to the stem if the plurality is indicated from the pl ending of the verb. But this is rare.

It is clear, therefore, that there can be no notion of plurality unless the verb be in the pl number.

@5 As a rule the noun and the verb should agree in respect of number in all the tenses and moods. Let us first illustrate from the three Participial Tenses. (cp. chap 15 @1)

## Simple Past.

(Derived from or affiliated to Skt past P.)

sg.(3rd p.)

pl. (3rd p.)

loka prabesa kalā

loke prabesa kale(26.4)

## Simple Future.

(Derived from or affiliated to Skt fut. P.)

loka prabesa kariba

loke prabesa karibe

## Simple Conditional(also Subjunctive).

(Derived from or affiliated to Skt present P).<sup>1</sup>

loka prabesa karantā

loke prabesa karante .

@6 The sg and pl endings in the three persons in the present tense, Indic. mood which have survived into Oriya from the OIA through the MIA, are as follows.



## Chapt.10(P.3).

They are here suffixed to the root kar(do) which is followed by the theme -a- unless merged with the endings.

1st p.	2nd p.	3rd p.
sg kar-a-i (or kar-e)	kar-u	kar-a-i(or kar-e)
pl kar-um	kar-a	kar-a-nti

@7 These endings, i.e. i(or e), um, u, a, i(or e) and ~~an~~ nti are added to all verbs(i.e.roots) in all the 15 tenses and moods( with the exception of the Imperative ) except<sup>m</sup> in the 3rd p. of the Participial Tenses as illustrated in @5. In the latter , the pl ending -e is identical with the Nom.pl ending -e.

In the Imperative, ~~the~~ ~~pl~~ the bare root is used in the 2nd p. sg while -a is added to the root in the 2nd p. pl. (The Imperative like the Simple Present i.e. The Present Tense in the indic.mood, has survived to Oriya from the OIA through the MIA.)

@8 The use & sources of Oriya pl suffixes<sup>s</sup>

(e) <sup>māne</sup> (~~māne~~ & māna).

In Oriya, nouns indicating rational beings (sometimes, animate creatures ) form their plural by means of the suffix -e (which is an example of inflexional ending surviving into Oriya from the MIA), e.g.

sg	pl
jhia(daughter)	jhie
pua (son)	pue



## Chapt.10(P.4)

sg	pl
śikṣaka(lw,teacher)	śikṣake
māṣṭara(lw,master )	māṣṭare
pilā (child)	pilāe or pile
bhuāṣuṇī(married girl)	bhuāṣuṇīe
bohu(daughter-in-law)	bohue

The pl ending e is also used as an honorific sg ending, e.g. śikṣake(or māṣṭare) paḍhānti may mean(1) 'the teacher teaches' or (2)'teachers teach'. So in order to convey clearly the sense of plurality , the suffix māne is added to the words . Thus śikṣakamāne or māṣṭaramāne paḍhānti, 'teachers teach' conveys the idea of plurality without ambiguity.

There is a distinction between the suffix -māne(with -e) and the suffix -mana(without -e). The latter is generally used with reference to inanimate objects, e.g.(emāne) emāna āṇī prabesa kale(cp 26.3) '(these) arrived, bringing these', where the first word refers to people and the last to things.

The Oriya pl suffix -e(sometimes called the simple pl suffix as distinguished from -māne which is likewise called the compound pl suffix) is a relic of the MIA and is according to Bhandarkar(WPL,P.519) the ~~same~~ pl suffix -e in 'ghoḍe' in Marathi and Hindi. It is used in Eastern Hindi(cp CGGL, P.186); also GHL,P.97).It occurs in Bengali.

It has been suggested that this -e is traceable through the MIA, to ~~the~~ -ebhi, the Instrumental pl ending in the Vedas(ODBL,P.724 & P.743).In Skt -e is the pl ending of pronouns(1st & 2nd Pers pronouns excepted ).



## Chapt.10(P.5).

In an Oriya inscription of A.D.1288(=S.No.3, written in Telugu Script and found at Simhācalam in the Madras Presidency) ,the pl suffix -māna is used thrice,e.g.

- 1) sukrita-māna(3.10-11)(good deeds),
- 11)Nāyaka-māna(3.7)(Nāyakas),  
(villages)
- 111) grāma-mā(nya)(3.9-10); cp also the following-
- IV) e-māna (26.3)(these),
- V) nācapimāna(5 42.5)(dancing girls).
- VI) e-māne(42.(42.5) (these (persons) ).

Note- In 111) nya may be a misspelling or misreading for na.

The suffix -māna is not restricted to words signifying rational or animate beings either in the inscriptions or in modern Oriya, though in the latter -māne and the inflexional base māna~~anka~~ are confined to nouns signifying beings that are rational or viewed as stamped with a personality as in stories.

The suffix -māna is also used in parts of Bengal, Bihar, Madhya-pradeśa or Central Provinces which are contiguous to Orissa and in Assam.In other words, it is found as a dialectical feature in Bengali,Bhojpuri,Eastern Hindi and in Assamese in different provinces or States of Eastern India (as is shown in the following table.



A Table showing the forms of the pl suffix  
māna(-e) and the areas over which it is used .

Province	District or locality	Language or dialect	forms
1 Orissa	all districts	Oriya	māne, māna
2 Bengal	Midnapur	S.W.Bengali	mana(ODBI@492)
3 Bihar	Manbhum	W. "	mīnā( " @ 492)
4 "	Chotnagpur	Nāgpuriā of Bhojpuri	(P.280) man( ISI, V-II
5 Central Provinces	Raipur Bilaspur	Chattisgarhi of E.Hindi	man(GCDH, P.34)
6 Assam		Old Assamese	māne(AFD, P.277)

( Cp the pl suffixes of the following )

Bihar	Central Bihar	Magahi	-n( ISI, V-II, P.38)
"	E. & S. "	Bhojpuri	-ni, -nh, -n. ( ISI, V-II, P.50)
"	North "	Maithili	-ni ( ISI, V-II, P.26)
U.P.	Oudh	Awadhi	-e, -ne, -n ( ISI, VI, P.16)
	Baghelkhandā	Bagheli	- ē, -af ( ISI, ibid, P.22)

The pl suffix -māne , used in Early Assamese , survives in a restricted sense in modern Assamese, e.g. 'lorā-māne āhā' (Come all who are boys). (AFD, P.277). The word 'māna' (=man) is said to occur in the Haijong dialect of East Bengali (Maimansing) (ODBI, @492). In Bhojpuriyā, 'manaf' signifies man in general (ibi

Hoernle was first to suggest the equation of O.pl suffix -māne with manai(men) which he calls the pl of 'manukh' in E.Hindi (=Bāhari of ISI). (See CGGL, P.189, P.185).



## Chapt.10(P.7 ).

The source of the pl suffix -māne, is almost certainly, a Skt word or an OIA word meaning 'persons' and used extensively in popular speech as a second member in compound words just as loka( pl loka) is used. Words which fulfilling this function, would dwindle phonetically to the form māne, appear to be either mānava or manuṣya or mānuṣa . Of this triad, the last word with the suffix e, i.e. mānuṣe may be held to be the source of -māne. The reason for this preference is specified below.

The word 'mānava' or its derivative 'mānaba' is not used in old or modern Oriya in the specific sense noted above while 'manisa'(derived from manuṣya) and loka are commonly used, e.g.,

pilā manisa (or loka)	a child( or children)
bheṇḍā " " "	a youth( " youths )
būḍhā " " "	an old man (or old men)
māipi " " "	a woman (or women ).

These word groups are also used in their pl forms, ending in e(e.g. buḍhā manise) to convey clearly the sense of plurality. In these instances manisa or loka is used in the sense of 'folk'(or person), conveying naturally the idea of plurality on occasions.

While 'manisa', written maṇiṣa (and its variant 'maṇiṣa) and even the original word 'manuṣya' are commonly and freely used in Oriya, the word 'mānaba'(Skt mānava) is not so used. It is a dignified lw in Oriya, confined to literature.



## Chapt.10(P.8).

The treatment of mānuṣe(mānuṣa+e)(=men), as the source of the suffix māne, appears to be different from that of the same or similar words occurring elsewhere in the sentence(Cp. The phonetic weakness of terminational elements in Indo-Aryan- by Turner in JRAS, April, 1927). The word mānuṣe perhaps changed to forms like mānise : mānihe : mānie and ultimately to māne. (From some of the derivatives of the word , occurring in NIA , the following process of change, may also be postulated - mānuṣe : mānse : mānhe : māne).

It is interesting to note that in Nepali(ND,P.503), there are several words , meaning man, e.g. mānuṣ, mānis, mānche'. Of these , the first is a lw from Skt and the second is a derivative from Skt ~~mānuṣa~~ mānuṣa , Prkt mānuṣa. About the third, it is noted" Exact relationship with Skt mānuṣa(v.s.v. mānis) is not clear".

In the contiguous NIA languages or dialects , using variants of the pl suffix māna(māne), it seems that the words mānuṣ, mānukh (or their variants) are used in popular idiom . (the same seems to hold good in Marathi and Gujarati). In Sindhi we find the word māphu, traceable to Skt mānuṣa.

Foot note- The epigraphic texts from the 13th century onwards and the old O. literature so far known to me invariably use -māna or māne. In a few places of the inscriptions, Mr M.M.C. read n for ṇ and ṇ for n. At least the text in JASB reads as such. My impressions invariably and clearly read māna, not māṇa. So the statements as to the retroflexed variant ~~māṇa~~ of the O. Pl suffix māna in ODBL, P.737 & in L'Indo-Aryen, needs modification in the light of the reading offered in this thesis.



@9

## Numerals.

The following numerals are used in the text-  
(Cardinals one to ten)

eka	dui
tini(Archaic-tinni)	cāri(Archaic- ciāri)
pāñca	cha
sāta(dial.-sātu)	āṭha
na	dasa

## Others.

bāra-twelve, cauda-fourteen, bāisa-twenty two,	
pañcīsa-twenty five	triṃseka(text triṃsekā)(ka pleonastic)
chatisī-thirty six	cālisa(text cālisa)-forty, <sup>-thirty,</sup>
pañcāsa-fifty	sāṭhie-sixty,
asi - eighty	sa - hundred,
ciāri sa cālisa na - four hundred forty nine,	
" " pañcāsa - " " fifty ,	
naa sa - nine hundred ,	
koṭi - ten millions ,	
naba koṭi - ninety millions.	

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For Skt equivalents see CHL @ 212, Whitney-Skt gram chapt.VI.



## Chapter LI (Eleven)

## Gender.

@I Colloquial Oriya has lost the grammatical gender which is found in Sanskrit (and in the Prakrit languages). Though words may be masculine, feminine or neuter on the popular notion of natural genders, the gender of these words does not affect the forms of other grammatical categories such as pronouns, verbs etc. in the sentence<sup>1</sup>. In this respect Colloquial Oriya may be compared with English. It differs. It differs from some NIA languages such as Hindi and Marathi which may be compared with French and German, in retaining the grammatical gender. Bengali and Assamese of the North-Eastern Group have also lost the grammatical gender as far as the colloquial style is concerned.

@2 In the ornate or literary style of Oriya however the grammatical gender of Skt grammar is recognised. Only the form of the adjective which qualifies the substantive is then affected, i.e. the ~~the~~ corresponding feminine suffix is added to it, e.g.

1. In Oriya, ~~there~~ are some adjectives like 'baḍa', 'sana', 'choṭa' which are not affected by the gender of the words which they qualify. But there are some qualitative adjs like 'choṭā' (lame), 'kodā' (fat), 'terā' (squint eyed), 'deṅgā' (tall) etc. which are so affected, e.g. choṭā budhā but choṭī budhī. These adjs are often used as substantives, e.g. choṭā (a lame man).



## Chapt.11(P.2).

- |     |                 |                               |
|-----|-----------------|-------------------------------|
| a). | sundara bāḷaka  | a fine boy                    |
|     | ( " ghara       | " " house)                    |
|     | sundarī bāḷikā  | " " girl                      |
| b). | kusumita taru   | a tree in blossom             |
|     | kusumitā latā   | a creeper in blossom          |
| c). | surupa hrada    | a beautiful lake              |
|     | 'surupā Aṁsupā' | the beautiful Aṁsupā (lake) . |

If however the adj is used predicatively ,the agreement in gender is optional,e.g.

- a) . 'asmitā bismaye helā nimagana' (nimagana=nimagna)  
(Self-consciousness became submerged in wonder) ;
- b) . 'manohara yāra ~~nīla~~ nīla-nīra-benī'  
(Whose blue stream of water is charming).

@3

Case-endings ,postpositions or postpositional words are added only to the substantives and not to the adjs which they qualify,i.e.the termination is added to the word-group,e.g.

- |                                   |                 |
|-----------------------------------|-----------------|
| sundara bāḷaka-ku                 | to the fine boy |
| " ghara -ku                       | " " " house     |
| <sup>I</sup><br>sundara bāḷikā-ku | " " " girl .    |

It is clear that in Oriya there is no distinction in form between words of masculine gender and words of neuter gender .



## Chapt.11(P.3).

@4

In Oriya there are a number of feminine suffixes (borrowed or derived from Skt) such as

1. -ā
2. -ī
3. -nī
4. -ānī
5. -inī
6. -unī

which are added to substantives or adjs for the formation of feminine forms. Of these, ī with the variant i, is also used as a diminutive suffix, e.g. chati(41.6)(an umbrella), corresponding to 'chatā' which is not diminutive in sense.

@5

In the inscriptions where the rule of grammatical gender is absent just as it is in spoken or colloquial Oriya we find the use of the feminine suffixes- nī, ānī, unī besides ā and ī (borrowed intact from Skt).

In S.No.18.12-13, we find the sentence 'phuluānī sānīki bhāta goṭī'; it means - one dish of rice (x is to be given) to 'phuluānī sānī'. The word sānī means a girl or a woman and is a lw from Telugu. In 'phuluānī', the use of dental n is not regular. We expect phuluānī (with a cerebral n). It might be a dialectical variation or a scribal error. Assuming 'phuluānī' as the correct text, we may derive it from 'phuluā', "one dealing with or concerned with 'phula'(flower) with the addition of the feminine suffix 'ānī or its variant ānī.



## Chapt.11(P.4).

The point to be noted here is that inasmuch as the word sāni is feminine in gender, the word phuluāpi which may be taken as an adj qualifying it, is feminine in form. There is also the alternative explanation that phuluāpi is a noun, feminine in gender, which is in apposition with sāni .

DM S.No.42(circa 1499 A.D.) we find the following-  
 " Kapiḷesvaraṅka dilā nacapimāna (,) puruṣā samparadā  
 Telangisamparadā" which means - the dancing girls provided by K., the early troupe, the Telugu troupe- . Here the adj Telangi is feminine in form because either it qualifies in sense ' nācapimāna ' which is understood after samparadā or qualifies the word samparadā which is confused as a Skt lw ending in ā in feminine gender .

On the other hand, the past participle dilā ॐ provided which is used as an adj and qualifies nācapimāna , remains unaltered in form. This indicates that past participles, ~~with~~ without the addition of fem.suffixes or undergoing any change can qualify nouns of any gender, as in modern Oriya.\*

In S.No.33.11-12, we find- " caa(ṃ)radhārī nāma dei Dukhāsānira Amalāsāni dui dhūpe .... e .....caa(ṃ)ra dhari khaṭiba ." It may be translated as follows, " Amalā-sāni (the daughter ) of Dukhā-sāni, assuming the designation of Chowry bearer(Skt cāmaradhārī) will attend with chowry in hand Here the word Amalā-sāni is a noun of feminine gender but

\*For -I-participles, taking the feminine affix -ī, i in O.Bengal Cp. ODBL, P.958.



## Chapt.11(P.5).

but the adj 'caṣa(m)radhārī' which logically qualifies it, is exhibited in masculine form( the corresponding fem. form being 'caa(m)radhārī' 'i.e. caāradhārī' ). This indicates that when the adj is used like a predicate, it need not agree in gender with the substantive, i.e. a fem. suffix may not be added to it .

The O. fem . suffixes such as -nī, -ānī, -inī etc. are traceable through the MIA to Skt -nī, -ānī, -inī . Forms like the latter occur in some languages of the IE family in Europe. Cp the German fem. suffix -n (Masc. der Student, Fem. die Studentin ). See also pp 281-286, IIE .

⑦ ~~Ink~~ the expressions 'toharī kuḍiā' (thy cottage) 'tohara antare' (for thy sake), occurring in the Caryās <sup>1</sup>, the difference of form of the Genitive (= possessive adj ) may be due to grammatical gender<sup>2</sup>. In an early inscription (S.No.11 ) the Genitive pl suffix -ñkari is once used, ( in the expression 'duhñkari gocare' which means 'in the presence of the two' ). Its variant or allied form ~~ñk~~ -ñkara which occurs in the same inscription, is frequently used in other inscriptions. In the quotation from the Caryās, 'toharī' may be a feminine in form, on the assumption that 'kuḍiā' is grammatically feminine. But the inscriptional form 'duhñkari' does not seem to be feminine in the context. In modern Oriya tohori and tohara, duhñkari and duhñkara are used without any distinction. Cf., however, Śāsamala-ri nācunī in No 33, L. G .

<sup>1</sup> ODBL, pp 720-721 . <sup>2</sup> For analogous forms in Hindi, cp GHL, pp.101-102.



## Chapt.11(P.6).

@8

Besides using ~~distinctive~~ distinct feminine suffixes as noted above, Oriya prefixes separate words signifying male or female before substantives to indicate the masculine or the feminine gender. This is usually done in case of beasts, birds and other small creatures, e.g. bāchuri (Skt vatsarī) may mean, in Oriya, a he-calf or a she-calf but with the word 'māi' prefixed to it, it means a she-calf. The word 'māi' meaning female, is traceable to Skt mātṛ (or mātṛkā), the mother. In the expression ' māigomāpoka' (?) in 55.11 which may be the name of a village, the occurrence of the word 'māi' in the sense of 'female' is not likely.



## Chapter 12.

## Case .

( Case-endings, postpositions, their origin).

21

It is customary for the native Oriya grammarians and even for some European Philologists dealing with the NIA to record that there are 7 cases in Oriya, viz. Nominative (which includes the Vocative), Accusative, Instrumental (Agentive), Dative, Ablative, Genitive (Possessive), Locative. But as Oriya has almost discarded the synthetic or organic inflexion of Sanskrit grammar and has adopted the new and simpler device of expressing the case relations of Sanskrit (and of Prakrit ) grammar by taking recourse to postpositions, it is convenient to write an Oriya grammar without applying to it the elaborate framework of seven (or eight) cases of Classical grammars. In that scheme, only the different postps (including the few remnants of MIA organic case endings which more or less behave as postps) are to be enumerated and their application and uses are to be specified .

In this work however , the customary method is followed while dealing with declension in the next chapter where case endings and postps occurring in the inscriptions are shown (and their use illustrated) under each of the cases enumerated above. In the Index or Glossary of this thesis, the remnants of MIA case endings and the postps are listed split up from the stems (of nouns and pronouns).



## Chapt.12(P.2).

The six cases of Oriya grammar ୭ along with the possessive which is not recognised as a case or 'kāṛaka' ) are named and usually defined after the Skt grammar.

@2

## Organic case inflexion in ୦୧

The regular organic case inflexion in modern Oriya takes place when the ending

(1) -e is used in the

(a) Nominative case, plural number (See Chapt.10, @8),

(b) Instrumental sg., e.g. hāta (the hand) but

hāte(=hāta+e)(by the hand) ,

(c) Locative sg., e.g. ghara(the house) but

ghare(ghara+e)(in the house),

(2) -u is used in the

(a) Ablative sg., e.g. gharu(ghara+u)(from the house)  
hātu(hāta + u)(from the market)

These case endings which are remnants of the synthetic inflexion of the MIA, are used in the inscriptions, <sup>along</sup> with ~~that~~ their nasalised variants except in the case of -e in the Nom. pl.

@3

The Instr.sg. ending -e, through the intermediate form -ē(which occurs in the inscriptions) may ultimately be connected with Skt -ena.

The Loc. sg. ending -e , through the intermediate forms ē : \*āī : ammi , may ultimately be traceable to Skt -asmin or strictly speaking, -smin , the Loc sg ending of all pronouns (the 1st & 2nd Pers Pronouns excepted).

The Abl. sg. ending -u or ū may be connected with Prkt -hu or -hū (Pischel @363 ).



## Chapt.12(P.3)

## @4 Postpositions (seperable terminational elements) .

With a view to examine the postps which are added alike to all stems, it is helpful to show their application to a particular stem or word (e.g. nara = man) in a tabular form.

	sg.	pl. & hon. sg.
Acc.	nara-ku	narañku( : *narañka + ku )
	nara-ṭhā-ku	narañka-ṭhā-ku
Ins.	nara-re	narañka-re
	nara-dei, -dvārā	" -dei, -dvārā
Dat.	nara-ku	narañku( : *narañka + ku )
Abl.	nara-ru	narañka-ru
	nara-ṭhā-ru	" -ṭhā-ru
Gen.	nara-ra	" -ra
Loc.	nara-re	" - <del>re</del> re(narañka-re)
	nara-ṭhā-re	" -ṭhā-re

The Acc. uses the Dat forms (nara-ku and narañku) , generally , in case of rational beings. So the 2 forms are common to them, as is shown in the table.

The pl suffix -māna may be inserted between nara and ñka in the examples given above. Forms with māna, e.g. naramānañku (to men) , naramānañkara (of men) should never be used for hon. sg.. Hoernle observes (CGGL, P.187), "the Oriya and Eastern Hindi compound pl. signs māne and log form a regular oblique pl. mānan and logan ". This would presuppose the splitting up of Oriya -ñka into n-ka.

Of the two forms of the Gen.pl , namely narañkara and its condensed form narañka, the latter is usual in Spoken O.. It forms the inflexional base to which postps are added.



## Chapt.12(P.4).

In the Dative pl , the -nka of the Genitive which forms the inflexional base, is reduced to -n- due to special phonetic context; in this connection , the pronominal forms 'tāhā-ku', 'kāhāku' where the postp -ku is added to Genitive forms 'tāhā' and 'kāhā', may be compared .

- (a) The short form of the Gen. forms the inflexional base in the pl in the declension of all nouns(with the exception of nouns of neuter gender) and in the case of pronouns. In case of neuter nouns, the Nominative pl forms the inflexional base. This bears resemblance with the system of declension in Telugu and Tamil<sup>1</sup>.

@5

Analysis of Instrumental-Locative & Abl.postps.<sup>†</sup>  
(their sources).

The case endings(i.e. the MIA survivals) and the postpositions which are added alike to form the sg and pl of the oblique cases of all nouns and nearly of all pronouns, may be tabulated below in order to show their inter-relationship

	MIA survivals (case-endings)	New(?)creations (postps)	periphrastic postps. <sup>ship</sup>
Inst	-e	-re	(re-kari, dei)
Abl	-u	-ru	(ṭhā-ru)
Loc	-e	-re	(ṭhā-re)
Poss.		-ra	
Dat .		-ku(-ki)	

It will be seen that the postps of Inst-Loc & Abl have invariably incorporated -e & -u(the MIA survivals).

1. TG, @s 90-91 & @ 131(1873 Ed); T.G. @s 120, 128, 158; P.83 ibid.



## Chapt.12(P.5)

In other words -e and -u are added to an r which represents -ra( the postp of the Possesive). It should be mentioned however that -ru , -ra and -re<sup>are</sup> felt as single entities by the native speaker.

The -ra of the possessive may, on the basis of the analysis given above, be called a simple or basic postp vis-a-vis -ru and -re which are complex in their constituents.

Along with this -r<sup>a</sup> we should class , as a simple postp the Dative sign -ku which appears as -ki after -i(-ī) stems and which figures in old Oriya, sometimes , in the form of kaj or kai (or ke).

The word ' kari' in 're-kari'(of the Instrumental) means 'doing' while the postp 'dei' (" " " →) literally or apparently meaning 'giving', may be derived from 'dehe'(Inst. sg)'by the body or person'. This derivation is supported by the analogous use of 'hāte'(by the hand) as an Instrumental sign in Oriya. Forms resembling this occur in Bengali and Assamese .

@6 Source of -ñkara(Gen pl) & -ra(Gen sg).

The Gen pl sign -ñkara whose condensed or reduced form -ñka is used in the formation of the inflexional base in the pl, seems to contain the relic of the OIA Gen pl ending -nām Prkt -paṃ , followed by the syllables ' kara'. This(latter) suffix ,i.e. kara seems to represent the Prakrit Adjective-Genitive suffix -kera which was added to the inflected Genitive .



## Chapt.12(P.6).

As to the origin of the Gen. sg suffix -ra ( which is common to Oriya, Bengali, Assamese, akin to Rājasthāni -ro and surviving in pronominal forms in Bhojpuri, Magahi, Maithili ) it may be traceable <sup>to</sup> the same Prakrit suffix -kera. It may be mentioned that this suffix occurs many times in the Dramatic Prakrits. The Prkt suffix -kera, well visible in the Oriya Gen pl, survives as -ra in the Gen sg .<sup>1</sup>

- 
- 7 The Hindi Gen postp -kā may be traceable to Prkt -kera.  
(See GHL, @115 & @ 194).

The view that most of the NIA Gen postps are traceable to the Prkt suffix -kera or ~~-keraka~~ keraa (Skt kṛta or kṛtaka) is an old one .

The derivation of Oriya-Bengali -ra (-er) from Prkt -kera has been disputed (P.290, HBL) but the alternative suggestion that the MIA -sa developed into -ra, is without parallelism in the MIA.

In Prkt we find a form in the Gen. sg. with r, cp. 'tudhra' (thine) (GPS, P.296).



@7

The source of the Dative postp -ku .

The Oriya Dat.postp -ku with its variant -ki and its old variants -kai and -kum is almost identical in form with the Telugu -ku with its variant~~x~~ -ki and cognate -kai and slightly differs from the postp of the <sup>North</sup>~~North~~-Eastern Group of NIA where it appears as -ke. None of this Group, such as Bengali, Bhojpuri, Magahi, Maithili and Assamese possess -ku or -ki even as variants though Bhojpuri has as a variant -ko which is the Acc-Dat. postp of Hindi and though Maithili uses as variants kai or -kau either with or without the vowel nasalised and also -ke with the vowel nasalised.

Marathi and Gujarati use, as their Dat-Acc. postp, -si or -s and -ne respectively.

Konkani however uses -k, e.g. putāk(to or for a son)<sup>1</sup>.

In Oriya(as in Telugu) -ku appears as -ki after a word ending in i or ī. The Oriya -ku also resembles the Dat suffix in other Dravidian languages which is in Tamil "-ku (in construction kku); in Malayalam kku ; in old Canarese ge or ke ; in the modern dialect ge or kke, and in construction ige ; Tulu ku , gu ,k',g' ; ....."(GD, P.279).(See CGT, P.115)

1. Konkani, a dialect of Marathi(for whom an independent status has sometimes been claimed), is bounded on the east and south by Canarese. In some features it resembles the Eastern group of I.A. languages. With its forms 'putāk', 'vāṭar' cp. 'putāku' 'bāṭare' in O. Like mod. K., O. was sometimes written in a Dravidian script (For K. see ISI, VII, P.190).



## Chapt.12(P.8).

The similar or slightly differing forms of the Dat-Acc. postp of most of the NIA languages including Sindhi where it appears as -khe and those of the Dravidian family of languages, do not appear to be of common origin. At any rate, it is definite that the latter has not borrowed it from the former, since, inter alia, -ku appears in Tamil at an early period before the formation of the NIA.

On the other hand, the suggestion as to the Dravidian origin of the NIA Dat-Acc. suffix, can not be seriously maintained. Caldwell to whom it seemed at one time "highly probable that some relationship existed" between the NIA Dat-Acc postp and the Dravidian Dat-Acc postp, later on accepted the independent origin of the former from Skt through Prkts.<sup>1</sup>

In Old Oriya poetry, the form -kai sometimes appears in stead of -ku (See TAOPP, P. 85) and in inscriptions in the form of -kai which is simply an orthographic variant of -kai. In the ~~latter~~ early inscriptions of this thesis, -ku with its variant -kum, is also met with but not so frequently as -kai.

In Old Hindi poetry, e.g. in the Rāmāyana of Tulsidas we find the forms -kahaṃ, -kahuṃ and even -kāhuṃ (WPL, P. 526-7). With the dropping of the aspirate, we get -kaṃ which resembles the old Oriya form -kai or more closely -kum. l.B.C.M. however argues for accepting Caldwell's first suggestion (HBL, P. 73) citing Oriya Dat-Acc -ku. kaĩ and kũ occur as Dat-Acc. postps in Kumaunī and Garhwālī respectively (LSJ, IX, pt. IV, P. 118, P. 282).



## Chapt.12(P.9).

which occurs rarely in the inscriptions. The Oriya -kum and -ku may be traced to a form like -kahum. R.G. Bhandarkar observes that Oriya kum is another form of the old Hindi kahum. We may maintain that ~~that~~ old Oriya -kai(from \*-kahi and old Oriya -kum( from \*kahum ) and old Hindi -kahum are traceable to a common origin in the MIA.

Though <sup>nearly</sup> all philologists of NIA, such as Beames, Hoernle, Bhandarkar, Grierson, Chatterji agree either expressly or impliedly that the Hindi Dat-Acc suffix -ko, Bengali -ke (Oriya -ku), Sindhi -khe are related to one another and are cognate to the early Hindi form -kahu, there is great difference of opinion as to the exact source of these.

These views about the source of NIA Dat-Acc suffixes referred to in the last para and the names of their chief protagonist may be noted in a tabular form.

Skt	MIA or early NIA	
1 kakṣe (Loc sg)	*kahi	Beames(1875), Hoernle(1880)
kakṣa(stem)	kahū	Kellog(1892 , )
(=proximity or enclosure )		Chatterji(1926).
2 kṛte		Trump <sup>P</sup> (1872), Hoernle(1903)
kṛta(stem)		Grierson(1927).
3 (an inflected form- of) kim(what)	kehim (Apabhraṃśa)	Bhandarkar(1877)

The arguments for and against each view will be found in the works noted below-CGMAL, II, pp252-259; CGGL, P.224, @375; Hoernle in JRAS(1903)P.615; GHL, @s.195&179; ODBL, @505; SG, P.115; LSI, vol I, pt. I, P.131; WPL, pp 526-530. Trump<sup>P</sup> derives Sindhi -khe from kṛte & Hindi -ko fr. kṛta.



## Chapt.12(p.10).

The first derivation appears to accord most with all the NIA Dat-Acc suffixes with an initial k or kha from the phonetic standpoint. Thus from 'kakṣe'-whence the Bengali postpositional word 'kāche'- by a special treatment of the group kṣ , can be explained almost all the forms of NIA.

So the Oriya Dat-Acc suffixes ku and ki with kai and kum as early forms , along with Bengali ke and other cognate forms , may be held to go back to an Indo-Aryan origin, probably to the Skt form kakṣe. But since the Oriya Dat-Acc suffixes are almost identical with those of the contiguous Telugu language from an early period as evidenced by earliest of the inscriptions(Cp S.No.A) going back to the XIth century, it may be that their evolution to their present shape is due to the influence of parallel forms in Telugu .

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## Chapter 13.

## DECLENSION .

@1. The striking features of the language of the inscriptions in the matter of declension of nominal stems are the disintegration of nominal flexion with a few survivals of NIA case endings like -hū(abl. sg.), -e (instr. & loc. sg.), the absence of oblique forms of stems in the sg. and the expression of different case relations by the addition of postpositions directly to the stems in the sg. and to the inflexional base in the plural. In the nominative case no postp. is necessary. In the accusative case the postp. -ku is rarely used. Some times in ~~the~~ stead of postpositions distinct words like lāgi(23.15) sahite(6.7), bhitare (48.11), nimite(49.4) are added to the stem to denote case relations; these postpositions or postpositional words are the same in both numbers .

Plurality is often expressed by adding the suffix -māna to the stem and to the suffix -māna followed by ~~the~~ the suffix -nka of the genitive, both ~~form~~ <sup>with the stem</sup> forming an inflexional base, distinctive postpositions are added. Some times instead of -māna simply the genitive suffix -nka is added to the stem before adding postps.

---

\*The modified forms of the stem to which case terminations are added in the NIA are called oblique forms. Marathi has such forms both in the sg. and the pl.; Sindhi, Panjabi, Gujarati and Hindi have oblique forms; they are said to be absent in Bengali and Assamese .



To all stems of all genders ending in a different vowels postps are generally added alike.

@2 The following are some of the instances in the text where the bare stem is used to express different case relations.

Nominative-

sg.- māhamunī bandhā kalā(1.10).

" anka " (1.16).

ratana-padārtha achi(19.5).

pl.- No instance occurs in the inscriptions but it may be used in modern Oriya e. g. chātra padhanti, bālikā khelanti, goru caranti.

Accusative-

sg.- a-stem-

anka kalā(1.16). śata dedha ghetalā(1.12).

bhiāilā bhoga(2.7). Here the object follows the verb.

bhāta harai(18.16).

bibhaa dhili(24.4).

ā-stem -

debata pratisthā kari (29.3). (se) bā karuthibe(34.3).

i-stem -

pāṇi dhilā(1.26). bhumi dilā(10.10).

padmanidhi dilā(10.12). bhūmī māāpi(18A.10).

bhūmī delum(31.14).



pl.-

(The bare stem is used without any pl. suffix when the plurality is indicated by a numeral adjective e.g.)

delā chela sata(9.13).(He gave one hundred goats).

grā.5 data kari dhilu(52.6).(We granted 5 villages as a gift).

Locative-

pl.- dui belā (33.12).(at two times).

Note- For the use of the bare stem 'dina' in the sentence

- sitala tini dina hoiba -(41.10)cp.the rule"atyanta-samyoge" of Skt. grammer. cp.Pāṇini 2.1.29.

-----

The use of suffixes, case endings and postps.

(For the frequency of occurrence of all these the Index may be consulted).

@3. Nominative

sg.

1)-e used with sg. verb, e.g.

Ācāye hoilā(1.23). Ācāye pānī dhilā(1.26).

2)-e the pl.ending used in honorific sg. e.g.

Māhāpatre <sup>dh</sup>bhiāile (29.13).

" bānti " (53.7P).

kosikāre āe karibe(35.7).

Kuluāe bhiāile (23.14).

Kapile<sup>ay</sup>ararājāe dile(26.2).

pl.

1)e- ete loke prabesa kale(26.4).



2)-māna The use of the suffix māna is not restricted to words signifying rational or animate beings in the inscriptions or modern O. though in the latter it is generally used with regard to rational and animate beings.

Examples from inscripts -

sukritamāna(3.8<sup>11</sup>)( good deeds). grāmamā(nya) (3.9-10)( villages).Dt.1288 A.D. Nāyakamāna(3.7) (Nayakas).  
nācanimāna(42.5)(~~Nayakas~~)(dancing girls).

3)-māne (A compound suffix made up of māna & e.In this form it is generally used as the plural suffix in modern O).  
samasta sebakamāne karuthibe(?)(34.3).

4)-jāka (It signifies entirety , multitude and is added to ~~the~~ the stem. Then the whole word is declined like any other word ; jāka can not be used separately in Oriya. It is used as a suffix in Assamese) .  
rājajāke(24.3)(in the whole kingdom). Here the loc. sg. ending ~~ī~~ -e is added to rājajāka (all the kingdom).

@4

Accusative.

There is no suffix or ~~pi~~ postp which is exclusively used in the accusative i.e. it has no suffix or postp exclusively of its own.The use of the bare stem in the singular has already been noted. ~~In the~~  
The Prakrit ending -m appears to be used only once in an early inscription.



In the pl. the bare stem is used with the pl. suffix -māna or with an adj. which indicates plurality. But on a few occasions ku which is the postp for the dative is used in the accusative .

In modern Oriya ku is generally used in the accusative with reference to rational beings and to indicate definite objects. if the verb be transitive the object is commonly used without the postp ku. With a verb indicating motion, the place of destination is <sup>normally</sup> indicated by adding -ku e.g. se gharaku gale (He went home).

The real old Oriya case ending for the accusative pl. is -nta or -nti. It is either added directly to the stem or to the stem ending with the pl suffix -māna, e.g. asuranta mārī (having killed the giants), rajāmānanta nipāta kale (extirpated the kings). In the inscriptions -nti occurs only once.\*

The following may be noted from the ~~inscriptions~~ inscriptions.

sg.

1) -ku pāikarāutaku kari(24.3) (including the infantry and  
pl. cavalry).

1) -ku bhiāilā cārī ~~ni~~ nrimālyaku(17.9) (instituted the  
four sacred offerings) .

2) -ku (forming a part of -mānanku ).

sāantamānanku posi ānīli (24.3) (I maintained  
the lords).

\*My facsimile is defaced at this point.



/

3) -nti samastanti thoi dele(26.5) (They put up every thing)

Note - In the following sentences the stem (with the ~~th~~ ~~pl~~-plural suffix māna) is used in the accusative ~~case~~ sense without any other ending.

e ~~thar~~ abadānamāna harai (27.9)(takes these gifts away)  
(Dt.A.D.1470). e dharmakiratimāna je hari(55.13) (He who takes away these endowments of piety and fame).

⑤

Dative  
sg

1) -ku Debarathācāryaku(8.10 &amp; 8.38) .

2) -ki Tapacakraba(r)tīkī (1.25) (Dt.1249<sup>56</sup> A.D. ).

Sūrāsānīki bhāta (10.8) ((Dt.1307 A.D.)

The use of -ki is restricted to <sup>er</sup>-i stems. It appears to be a variant of -ku, conditioned by the final <sup>ti</sup> vowel of the stem.

3) -kai Visṇukai (5.17) . The extended form -kaika also occurs e.g. Praharājakaika debā (7.10)(We should give to P.).

4) -ke ~~kalake~~ ~~or~~ ~~killake(?)~~ (1.24) . The form ke forming a part of nke is used in honorific sg. e.g. U.-Nāyakanke dei (1.16) (having paid to U.Nayaka).

Note - All these postpositions of the dative viewed from the normal standpoint of native grammarians -which is the basis of the arrangement of this chapter- have their corresponding pl forms viz. -ṅku, -ṅki, -ṅkai, -ṅke.



All these pl. forms may be used in honorific singular. In the inscriptions we find -ñku, -ñkai and -ñke used in this way e.g.

Poteśvarabhatanku(31.6).

paramesvaranku dhilu(53.6). ep. also 35.5.

Ācāyankai bandhā kalā(1.10).

Utresvara-Nā<sup>e</sup>kanke dei (1.16)(paying to U-N).Dt.1249<sup>56</sup>A.D.

Note- The forms -ku, -ki, -kai and -ke are used with reference to inanimate objects in the sense of 'for' e.g. bhandāraneku dhile(29.3).

" āe kariba(29.7).

Jāgaraku (41.7) (for the Jāgara festival).

amṛtamanahiki (bhi)āilā(2.7)(Dt.A.D.1263).

māsiki(5.20)(per month).

-dīpaduiki(6.5)(for two lamps).

bhōmgekai(?= bhogakai)(5.11) (for offering).

-bhāmdāarakkai(5.14)(for or to the treasury).

bhāmdāarakai(6.9) ( " " " " " )

trimsa bātikai(8.32)(to thirty vatis of land).

Note- The use of -kai or -kai is confined to early. inscriptions up to serial No.9. It is also found in old Oriya literature including the Mahābhārata of Sārālādāsa. The ~~old~~ alternative form -ke used in serial No.1 does not survive in standard Oriya. The corresponding pl form -ñke seems to be still used in southern Oriya.

Note: - The dat. postps. may be used in the sense of 'against' e.g. pramesranke drohakarai (16.18-19).



pl.

- 1) -ñku (may be used in the honorific sg.) Brāmbhañanku (18A.5)  
māñcanku bojhya (=bhojya) thilo (or thilā) (A.13).
- 2) -ñku (not directly added to the stem as in the previous example but to the stem followed by the suffix -māna).  
Brāhmañamāñanku dāna deba (36.4). ~~In~~ The previous illustration i.e. Brāmbhañanku (18A.5) means 'to Brahmins' but it may ~~mean~~, according to context, mean 'to a Brahmin' whereas Brāhmañamāñanku always means 'to Brahmins'.

@6

Instrumental(or Agentive).

sg.

- 1) -em  
svahastem(51.9) (by own hand).
- 2) -e  
Duggābhate(1.15)(through Durgābhata).  
pramāṇe lāgi karāile(26.5)(.....according to prescription). āgyāe(text-āigyae)(29.2)(by order).  
pañcisa guṇṭhae(text-pamcisa guṇṭhāe)(54.6) (by twenty five 'guṇṭhas').

3) -re

ājñādire(text-āigāmdire)(41.3)(by order etc.).  
ekasvarare(42.8)(with one voice).

pl.

(No instance occurs in the inscriptions)

A Sanskritism in -eñ, (like 'Padmanidhirupeñ') also occurs.



@7.

Ablative;

sg.

1)-tahu(m)

Nāekankara tahu(m) ghetalā(1.12)(He received from Nayaka)  
 Kurumanāekatahu(m) kereba(48.10)(He will perform ....from  
 Kurma Nayaka i.e. he will relieve KN of the service).

'tahu(m)' is a pronominal suffix literally meaning 'from him'  
 The form 'tahu(m)' (literally in him) is also used in old O.  
 literature as a suffix in the loc. sg.

2)-hū (or hum)

Gīta(text-Gītī)gobindahum āna(42.6) (other than the G.).  
 cp. Prkt. -hū e.g. puttahū(from the son), Pischel, Page 248.

3)-~~hu~~ -u or um

ehāu ... āna dhana(19.5) (~~other~~ wealth other than this).  
 balakālu(24.4) (from childhood). bhandāru(32.5)(from  
 the treasury). deulu(33.12)(from the temple).

4)-tho(=thā +u)(thā means place in O.).

Brāmbhanadārikātho(~~34~~ 34.3)(from the Brahmin girl).

In modern O. -thu or thum is used.

5)-ru or rum

~~kud~~ k(u)ndaru(5.15)(Dt.1330)(from the tub).

bhogaru(text-bhogāru)(5.17)(from the offering).

-desaru(18A.2)(Dt.1458)(from the territory). kheiru\*(33.11).

saburu sanamata(53.14)(consent from all). Here saburu is  
 used in place of sabura(genitive sg.).

bhiāru (55.11)(from the income). kaudīrum (Ap.12.4) from the money.

\*kheir<sup>share</sup> is an attendant's from the food offered to a deity.



6)-t̥hāru(=t̥hā+ru, lit. meaning-from the place).

samjhadhupa sarilāthāru(~~42.3~~ 42.3)(dt.1499)(from the closing of the evening 8 dhupa' i.e. from the time of the closing of the evening incense ceremony).

Note- In modern O. -t̥hāru is ordinarily used with reference to the animate where as -ru is generally used with reference to the inanimate . With reference to a thing its use is restricted to denote point of time or space . It is also used in the same sense as 'than' is used in English. e.g. pasūthāru nara budhimān , Kāṭaka-t̥hāru Landana bada.

pl.

1) (-t̥hāru) (No instance occurs of its use with reference to a substantive but it is used after a pronoun, ending with the gen. pl. suffix -nka e.g. ehānka-t̥hāru in 42.8 dated c. 1499, meaning 'from these'. Hence its use after the gen.pl. ending of nouns, as in modern O., may be taken for granted in old O.).

@ 8.

Genitive.

sg.

1)-sa or -śa

Polākhisa Yurujamasa(A.10) (of Polakhi & Yurujama).

Narasiṅghad(e)baśa(1.2)(of N-deva).

The use of -sa or -śa is a Prakritism; -sa occurs 4 times

in Serial No. A.(A.D.1010) <sup>or 1051</sup> and -śa once in S. N.I(A.D.1249) <sup>56</sup>.



2)-ra (the normal non-honorific postp. used in modern O.).  
 Sidhesvaramadhara (or -mathara) (1.5) (of S.math). (1249)  
 sunnāra kalamttara- (3.6 & 10) (the interest on gold). (1248)  
 māipīra (34.5) (of a woman). text - māipāra  
 dinara ghiu (32.5) (a day's ghee).  
 chāmura (42.6) (lit. of the auspicious presence).  
 simāra (52.5) (of the territorial division).

3)-ko (occurs 4 times only in S.No.10 dated 1403 A.D.; its  
 occurrence in 35.4 is doubtful; the donee in S.No.10, a  
 horsedealer, was perhaps a Hindi speaker trading in  
 Kalinga; so his Oriya record presents a form which  
 appears to be of Hindi origin resembling the modern  
 -kā and -kī.)

Byāsa-Upādhyāko paṇati/Bisnudāsa-Upādhyāko nāti (10.4 & 5).

4)-nka or -nkara (really pl. postps used in honorific sg ;  
 -nka seems to be the abbreviated or short form of -nkara)  
 Śrī Kūrmmanāthadevaṅka (6.4). rājāṅka (11.6) (55.10).  
 Narasiṅghadebaṅkara (1.6).  
 Mahārājāṅkara data (18A.6 & 7)

pl.

1)-nka , -nkara, -nkari .

tapasīnka (text-tapasānka) (1.32) (of the hermits)

samasta Nāyakaṅkara (text-Nāyagaṅkkara) (3.4) (1288 A.D.)

'' lokamkara thāuna (in the presence of all people)  
 (3.4)

duhīnkari (11.4) (of the two). In 9.12 & 13 dvikara should

read dvīnkara.

=kā & =kara in 3.2 & 3.5 should perhaps read -ra & -nkara.



2) -mānara (may be shown as māna+ra) (occurs thrice in S.N.17, used with reference to the inanimate).  
deśamānara(27.4&5)(of the territories)(Dt.1470 ).

3) -mānaṅkara(may, after the native gram., be shown as mana+ṅkara\*)(this form along with the shortened form -mānaṅka is used in modern O. with reference to the animate ).

Redikāramānaṅkara sanamata(49.8&9)

yātrīmānaṅkara(51.5)(of the pilgrims).

Brāmbhaṇamānaṅkara(53.6)(of the Brahmins).

ku(text-kur)mbhāranijogimānaṅkara dhīlā kerepatra(54.4)  
(sale deed executed by the potters in service).

@9

Locative.  
sg.

1) -em  
sanmukhem(A.19)(in the presence) .  
gocarem(49.2)(in the cognisance).  
rajyem(51.1) (in the kingdom).

2) -e

bāṅkiāe(7.6) (on the throne)

2a)-e (coalescing with the a-stem, used in old & modern O.).  
Rabibāre(1.3&4).samamdhe(1.8&9). mājanābele(47.11)  
(at the time of bath).

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\*Beames, on page 199, of his Comp.Gram. IIInd.Vol., observes 'the genitive sign is mānaṅkara,.....erroneously written mānaṅkara'. But mod.O.orthography sanctions the latter only.



3)-re(used universally in modern Oriya but in the inscriptions  
-e appears to be more extensively used than -re).

chāmure(18.10) (in the auspicious presence).

hāthare(19.6)(in the hand). manare(26.15)(in mind).

mukabālāre(36.3)(in the presence).

harilāre(53.4)(on having appropriated).

4)-i

bhandārai(~~34.6~~ 34.6) (in the store house)

māsi(8.14 & 10.9) (per month)(may be a Sanskritism).

5)-rai

hātharai(1.25)(1249)(in the hand).

6)-thi(text- ti ) (=thā + i).

thānati (<sup>4</sup>34.5)(in the place ).

sabuti(=sabuthi?)(every where)

Note-The first two i.e.-em & -e as well as -re are common to  
the instrumental & the loc.sg.; bhandārai & hātharai  
under 4) & 5) may be variants of bhandāre & hāthare; so  
4) & 5) may not represent separate types.

In mod O. -thi as well as -thāre is used.

pl.

1) -mānānka-re (here -re is affixed to the pl. suffix -māna  
followed by the genitive sign -nka)

Redamā(na)nkare(54A.1) (among the Redd(i)s).

The sign -mānānka-re is now generally replaced by <sup>māna-</sup>-nka-thāre  
when rational beings are referred to.



@10.

Vocative

sg.

In the inscriptions the baren stem is used with the interjection 'bho', e.g.

- 1) Bho Jagannātha(24.2)(O Jagannatha) .
- Bho Jagaranātha(24.5)(" " ) .
- Bho Śrī-Jaganātha(19.4)(O Sri " ) .
- Bho Jagannātha (51.4)

pl.

(No instance occurs but the following may be construed as an illustration)

- 1) samasta sebakamāne(34.3) (ye) All servants .

(In the Mādālā Pāñjī, The nom. pl. form is used with 'bho' e.g. Bho -rājāmāne i.e. ye kings).

In modern O. the interjections āhe (honorific or formal) and āre ~~are~~ (non-honorific) are usual in addressing men while āgo or alo is usual in addressing women (indicating inferiority or affectionate intimacy). The initial vowel usually drops when the interjections follow the nouns. But the nom.sg. and pl. forms may alone be used (usually with some change in the intonation).

((((( )))



Postpositional words.

@11. The following are used more or less as postpositions and express different case relations.

1. āge (in presence).
2. utāru or utāre (after).
3. kari (by, as, lit. doing) e.g. mahy<sup>a</sup>rā kari(34.4)(by poison).  
cp.52.7.
4. nimate or nimitye (for).
5. pare (after).
6. parijante(up to).
7. pāim(for).
8. prati (to, against)
9. bāhāra(out. outside).
10. bitarake (without).
11. binā( " ).
12. bolī(by reason of, lit. speaking) e.g. eka rāsī bolī(1.22).
13. bhitare (in, inside)
14. majhire(=majhi + re) (inside, in the midst of).
15. mule(with, under the care of).<sup>e.g.</sup> - Nāeka mule(48.7-8).
16. lāgi(for) e.g. rātira-dina lāgi(23.15)(for day & night).
17. sahite (with).

All these are used in modern Oriya with the exception of mule(No.15). In the educated style paryante, pronounced as <sup>no</sup> parjyante(No.6) and byatireke(No.10) are used.



## CHAPTER 14.

## Declension of pronouns.

@1 All the pronominal bases in Oriya are traceable to Skt through the MIA . Case endings and postpositions are affixed both in the singular and the plural to oblique forms which are forms of the genitive sg and pl .

In Oriya all the pronouns\* are used with reference to nouns of all genders without undergoing any modification e.g. se manusya , se strī , se karmma.

The following pronouns are used in Oriya-

1. <sup>The</sup> First Personal pronoun,
2. The Second Personal pr ,
3. The Third " " , the Remote Demonstrative ,  
the Correlative ,
4. The Proximate Demonstrative ,
5. The Relative,
6. The Interrogative,
7. The Reflexive and The Honorific,

Pronouns such as sabu(Skt Sarva), āna(Skt anya) and their synonymous forms are also used.

All the pronouns mentioned above are used in the inscriptions with the exception of No.6.

The compound pronominal forms and the reduplicated pronominal forms which are used in modern O. hardly occur in the inscriptions.

\*Certain pronominal forms e.g. kan(what), tāhā(that)generally refer to the inanimate.



Chapt. 14(P.2).

The First Pers.pronoun,

@2                      muim , 'I'(Sg).  
Inscriptional forms.

Modern forms.

Nom. muim(3times),

iii,

Acc. mo-te(once),

mo-te,

Ins.

mo-dvārā, mo-dei,

Dat.

mo-te, mo-pāĩ, etc

Abl.

mo-thārū ,

Gen. moho-ra (3 times),

mo-ra, mo-ha-ra,

Loc.

mo-thāre, moho-  
thāre.

In old O. literature mu-ku(to me),tu-ku(to thee) are sometimes used in place of mo-te(TAOPP,P.87 & 91). The suffix -te of mo-te may be a pronominal postp ,perhaps a contracted form of 'tahim '(See GHL @320).

In all the forms given above, the inflexional base 'mo' (my) may be taken as a reduced form of 'moha' or 'moho' the 'h' of which is a survival of the MIA and ultimately traceable through intermediate forms 'sa' and 'ssa' to 'sya', the Skt genitive sg of a-stems. <sup>suffix</sup>

Insc.forms

āmbhe, 'we' (pl.)

Mod. forms

N. āmbhe(5 times).

āmbhe,

Ac. & D.

āmbhaṅku .

I.

āmbha-dvārā.

Ad.

āmbha-thāru,

G. āmbha(2), āmbhaḥ(once), āmbha-ra(5),  
L.

āmbha, āmbha-ra,  
āmbha-thāre.



## Chapt.14(p.3).

The compound plural forms such as āmbhe-māne, āmbhamāna-  
ñku, āmbhamānañka-dvārā, āmbhamānañka thāru, āmbhamānañka or  
āmbhamānañkara, āmbhamānañka thāre are also used in Modern O.  
Unlike the simple plural forms given on the last page, they  
can not be used for the honorific singular.

In the inscriptions 'āmbhamānañkara' occurs twice.

Q3

The 2nd Personal pronoun.

tu, (thou); tumbhe, (you).

Inscriptional forms

Singular

N. tu(once), tum (once)

Ac.D. ~~tumbhañka(twice)~~,

G.toho(twice), toho-ra(once),

Inscriptional forms.

Plural.

tumbhe(once).

tumbhañka(twice).

tamukum(once).

All the forms given above are used in modern O except  
the form 'tum'.

The aspirate sound bh of the plural forms of the First  
and Second Personal pronouns drops in spoken Oriya. Hence the  
form 'tamukum'(modern O.-tamuku).

The rest of the declension of the Second Pers. pro.  
follows the model of the First Pers. pronoun.

In O. three pronominal forms are used in ~~in~~ addressing  
the Deity or speaking to a person, namely- tu, tumbhe or tume  
and āpana ; tu is used like 'tu' in French in addressing  
inferiors, children or sometimes very intimate relations and  
the Deity; tumbhe or tume, in addressing equals who are



## Chapt.14(p.4).

who are more or less familiar or persons where moderate formality is due while āpana is used where high formality or respect is due. In the inscriptions ~~tu~~ tu is used in addressing the Deity Jagannatha and tumbhe in addressing Brahmins(the donees). The Honorific pronoun āpana is not <sup>in the text</sup> used though the Reflexive pronoun āpanā is used.

④

The 3rd Personal pronoun.

(also the Remote Demons. &amp; the Corr.pr).

se, 'he'.

Inscriptional forms.

sg.

N. se(24 times), sa(once), sehi.

Ac.tāhā, tā, (both refer to the inanimate).

Dat.Ac. tāhāku,

Gen. tāhāra.

The Nom. sg. form 'sa' may be a scribal error for 'se'. The form 'se' along with 'je'(who) and 'ke'(who) ,also used in neighbouring Magadhan languages, seems to have survived from the Māgadhi Prakrit. Cp. 'se kamma'(that occupation or work) in the Fisher-man's speech in Śakuntalā(Act VI).

In 42.7 & 8 se is used as an expletive. In modern O. se as well as je may be used in this way.

The oblique form of 'se' is T 'tāhā' or its reduced form <sup>form</sup> tā ).

Neither the simple pl forms nor the compound pl forms of the 3rd Pers.pronoun occur in the inscriptions. We have, however, a simple pl form 'vahōmkkara' in 3.10 (meaning 'their'). Can it be connected with 'uha'(ODBL,@571) or 'wah'(GHL,@253)?



## Chapt.14(P.5).

@5

The Proximate Demonstr.pronoun.

e,'this'(refers to all genders)

The forms occurring in the inscriptions are given

blow-  
^

Singular.	Simple pl(Hon.sg).	Compound pl.
N. e, ehi, yehi.		emāne .
D.Ac. ehā-ku, yā-ku.	ehāñku(35.5).	emānañku(24.5).
Ac. ehā.*		emāna* (26.3).
Ab.	ehāñka-ṭhāru.	

The forms marked with an asterisk are used with reference to the inanimate.

In the Prox. Demonstr. pr., ehā is the oblique form in the singular and ehāñka in the Simple pl. .

In 26.4 we find the expression ' .....ete loke ' (these people) where ete though identical in form with Skt ete(these) may mean 'so many' as it does in modern Oriya.

There is a word etha(Pali- ettha, Skt- atra ? ) which is used in the inscriptions and in modern Oriya. Postpositions and case endings such as -ku or -ki , -ru , -u(as in ethu) are affixed to it to denote case relations. It is <sup>not</sup> used with reference to the animate. Cp. yethaki(?=yethiki) in 9.13.



## Chapt.14(P.6) .

@6

The Relative pronoun.

je, 'who'.

(in modern O. written as ~~ca~~je]).

In the inscriptions ~~xx~~ this pronoun is also used as an Indefinite pronoun as is the case with modern Oriya e.g. je(whoever), jāhāku(whomsoever) .

Inscriptional forms which occur in the singular only are given below-

N. je

D.Ac.jāhāku (used with reference to a person).

G. jāhāra.

The expression je-jāhā(34.3), corresponding to je-jhā of colloquial Oriya, signifies a reflexive sense(each his own).

The Interrogative pronoun which is also used as an Indefinite pronoun does not occur in the inscriptions. In declension, it follows the model of the Relative pronoun, e.g.

Sg.	Simple Pl.	Cd.Pl.
N. ke or kie ,		keũ-māne ,
D.Ac. kāhāku ,	kāhāñku,	keũ-mānañku,
etc..		

The forms ki(which or what), kichi(some thing)(Skt. kiñcit), kan(what) \* are also used in Oriya.

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\*For ~~probable~~ derivation of kan, see ND, P.98; in modern Oriya, however, it does not mean 'who'.



## Chapt.14(P.7).

@7 The pronouns *sabu*, *samasta*, *āna*, also used as adjectives, are declined practically like nouns .

The following forms of 'sabu' occur in the sg. -

N. *sabu*, *sabua*, *sabuhā*, *sabuhem*, *sabihem*.

Ab. *sabu-ru*.

L. *sabuṭhim*(text-*sabuṭim* or *sabuṭim*).

The word *samasta* occurs as a bare stem and also in the form of the accusative plural *samasta-nti* .

The bare stem *āna* is used as an adj. and also as a pronoun in the accusative singular .

In modern O. *āna*(or its tatsama form *anya* ) as well as *apara* are used and are declined like nouns.

@8 The Reflexive pronoun.

*āpanā* (self)

The Honorific pronoun *āpanā* as well as the Reflex. pro. *āpanā* is traceable to Skt *ātman*. The Reflex. pro. is declined like a noun in the singular ~~xx~~. In the inscriptions it occurs once only <sup>in the G.sg.</sup> e.g. *sabuhem* ..... *āpanā-ra* *sadācare thibe*(All should live , every one in his own good conduct).

The Reflexive adj. *nija* is also used in O. as a Reflexive pronoun and is declined in the singular. It occurs once in the inscriptions in the genitive e.g. *nijara prati* (37.4)(against own self).



## Chapt.14(P.8).

@9

## Pronominal Derivatives.

The following adjectives derived from pronouns are used in the text-

- a) (ending in manta)- emanta(such). *text - emanta*
- b) ( " " te )- jete(as much),ete(so many).
- c) ( " " sa )- jisa(whatever)(Skt-yādrśa).

The following pronominal adverbs occur in the text-

- a) (ending in bata )- ~~jābata~~ . jābata .
- b) ( " " be )- kebe(when),jebe(when,if),tebe(then).
- c) ( " " thā )- anyathā(otherwise),it is a Skt lw. .
- d) ( " " dā ) - sabadā (always).

Of the pronominal postp.s tahum and tahim which are used in old O. literature, the former occurs in the text .

@10

Other adverbs used in the text are-

agrate, utāre, bāhāra, bhitara, niti ,etc..

The following conjunctions occur in the text-

abā(or), āura(and)(Skt.aparam),ābara(and), majha(also)(Skt-madhya)

The following enclitics occur in the text-

hi(30.4), ta(19.4).Both mean '~~verily~~ or '~~indeed~~ 'verily'.

The only interjection used in the text is 'Bho'(Oh!)

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## Chapter 15.

## The Verb.

@1 The Oriya verbal system " at once simple and complete " consists of 15 'tenses', reckoning the Imperative as a variety of tense. All verbs with the exception of the few 'defective verbs' may be conjugated in each of these 15 tenses. They may be enumerated and named as follows.

1 Present Simple	2 Present Imperfect	3 Present Perfect
4 Past "	5 Past "	6 Past Perfect
7 Future "	8 Future "	9 Future "
10 Conditional "	11 Conditional "	12 Conditional "
	13 Habitual "	14 Habitual "
15 Imperative(mood).		

Historically ,these 15 tenses fall into the following types-

- A. Radical (Nos 1,15 )
- B. Participial (Nos 7,4,10 →)
- C. Periphrastic ( all the rest).

A.Oriya has inherited through the MIA,the radical conjugation of the Skt Present tense and the Imperative mood. They may be called the two Radical tenses .

B.The Skt Potential participle(Future Passive participle) in '-tavya' through Prkt '-abba',became the base of the Future tense in Oriya.Likewise the Skt past participle in '-ta',Prkt '-da' or '-a' plus a ~~Prkt~~ -l suffix (cp the Prkt suffix -illa used in the sense of 'vat'or '-mat') became the base of the Past tense in O.Finally,the Skt present p. in '~~xxx~~' through the Prkt form in '-anta' became the base of the Conditional <sup>tense</sup> p. in Oriya.

C.Here the Imperfect & Perfect part.s combine with tense forms of 'ach' & 'thā'.



@2.

## Conjugation of 'kar'(do),thā(remain),ach(is)

	Simple	Imperfect	Perfect
Present.sg.	karai,thāi,achi;	karu-achi	kari-achi
1st.P.			
pl.	karu, thāu,achu;	" -achu	" -achu
2nd.P.			
sg.	karu, thāu,achu;	" -achu	" -achu
pl.	kara, thāa,acha;	" -acha	" -acha
3rd.P.			
sg.	karai,thāi,achi;	" -achi	" -achi
pl.	karanti,thānti,acha- nti;"	-achanti	" -achanti
Past . sg.	karili	" -thili	" -thili
1P.			
pl.	karilu	" -thilu	" -thilu
2P.			
sg.	karilu	" -thilu	" -thilu
pl.	karila	" -thila	" -thila
3P.			
sg.	karilā	" -thilā	" -thilā
pl.	karile	" -thile	" -thile
Future.sg.	karibi	" -thibi	" -thibi
1P.			
pl.	karibu	" -thibu	" -thibu
2P.			
sg.	karibu	" -thibu	" -thibu
pl.	kariba	" -thiba	" -thiba
3P.			
sg.	kariba	" -thiba	" -thiba
pl.	karibe	" -thibe	" -thibe
Conditional.			
sg.	karanti	" -thānti	" -thānti
1P.			
pl.	karantu	" -thāntu	" -thāntu
2P.			
sg.	karantu	" "	" "
pl.	karanta	" -thānta	" -thānta
3P.			
sg.	karantā	" -thāntā	" -thāntā
pl.	karante	" -thānte	" -thānte

-----  
The signs of Past,Future,Conditional are -l-,-b-,-nt- .



@3 The forms of 'thā' in the present tense ,coming after the Imperfect participle in '-u', denotes sometimes past habitual action,e.g.

karu-thāi(or -thāe) I (or he) used to do .

Coming after the Perfect participle in '-i',the forms of 'thā' sometimes implies habit and the completeness of the action.(See also CGMAL,Vol.2,P.212 ).

In the list of tenses ,given on the first page of this chapter, they are numbered as 13 and 14 respectively.

#### Imperative.

1st P.	2nd P.	3rd P.
sg.	kar , thā	karu, thāu
pl.	kara, thāa	ntu kara,thāantu

The only verbal root in Oriya which can be conjugate<sup>d</sup> by itself<sup>and used</sup> in almost all the tenses is 'thā'. The forms of 'thā' in the present tense , used by themselves,generally refer to a past action ,usually habitual.

-----  
 @@ (Foot notes to @s 2 & 3 -

The 3rd i.e. the 'Perfect' column(onPage2) repeats the auxiliaries of the 2nd col.i.e.the 'Imperfect'column. The Personal endings of 1st & 2nd Pers are identical throughout while the endings of all Pers of Past,Future and Conditional are identical( Future 3rd Person sg excepted).

The origin of Personal endings have been dealt with in Chapt9 .

It may be noted with regard to the forms of the C (i.e.Periphrastic )tenses that the native speaker feels them as single expressions.



## Chapt.15(P.4).

@4.i) The verb in the inscriptions has the following tenses and moods-

the Present, the Past and the Future (in the Indicative mood) and the Present in the Imperative mood .

The first three are Simple tenses (Nos 1, 4, 7 of @1) and the last is the Imperative (No. 15 of @1)

Besides these, there are a few instances of Periphrastic tenses. They are as follows-

Present Imperfect	=	Present Definite	(Grierson
Future	"	=	Future Conditional ( " )
Past Perfect	=	Pluperfect	( " )

The last three tenses, like all Periphrastic tenses, are formed by combining the participial forms ending in -u and -i of the principal verb with the tense forms of the roots 'ach' and 'thā'. It should be noted that the conjugational forms of 'ach' and 'thā' are used in the text, as in modern Oriya, both as substantives and auxiliary verbs.

ii) Voice.

Verbs- either transitive or intransitive - are used in the Active Voice. The Simple Passive which is an inheritance from the MIA, is rarely met with. There is no instance of the Periphrastic Passive form like 'karā jāe' (is done), 'karā galā' (was done) which are used in Oriya and some other NIA languages especially of the Eastern Group.



## Chapt.15(P.5).

## iii) Compound Verbs.

Compound verbs consisting of a Skt verbal noun and a conjugated form of the root कृ(=kar), e.g. prabesa (Skt praveśa) kale (lit. made entry or arrival) are used many times. Other types like 'thoi dele'(put up), 'posi āṇili'(brought up), 'dei pārai'(I can give), 'hōi jibāka', are also found.

## iv) The Root.

The root of the verb may be Primary or Secondary (=Denominative).

The Primary root is traceable to

- a) the Skt verbal root, e.g. in harai, dharai
- b) the Skt root plus a preposition, e.g. in āṇili
- c) the Skt root plus the theme, e.g. in jāpai, karai
- d) the Skt root minus the theme, e.g. in karai, thāi,
- e) the Skt Causal stems or similar stems, e.g. in <sup>pāi</sup> pārai, kahai

The Denominative is derived from

- a) the noun, e.g. in jamilā from Prkt jamma (skt janma) in kaṭakāi from kaṭaka (camp or cantonment)
- b) the adj., e.g. in lāgai from Prkt lagga (skt lagna).

## v) The Negative Verb

The text, like the modern Oriya uses the negative particle na and also the negative verbal nāhi which, as in Marathi, has a regular conjugation in the Present tense in Oriya.

-----  
There are a number of verbs in O. whose roots, either Primary or Secondary are not traceable to Skt sources. Such verbs are rare in the text.



@5

Verbal forms in the inscrips.

1)

Present tense (Indicative) (No 1 of @1).

1st pers sg -

-ai e.g.(dei)pārai

2nd pers sg -

-u e.g. karu, jāpu

3rd pers sg -

-ai e.g. karai,kahai,dharai,lāgai,marai,harai

-i e.g. achi,nei,pāi,brati,hari,hoi

1st pers pl -

-u e.g. achu

(Causal in

form)

-āu e.g. tulāu

2nd pers pl -

-

(No instance occurs)

3rd pers pl -~~anti~~

- anti e.g. achanti

- nti e.g. umtti(=hunti), jamti(=dyanti)

-----

3rd pers sg - Sometimes the termination i is written as f  
e.g.hof; the variants of harai such as haroi(harof),  
harai are also found; kohai(20.15), a variant of kahai  
also occurs .

3rd pers pl- The forms umtti for huantti, jamti for dianti  
may be dialectical.



## Chapt.15(P.7).

2) Past Simple (~~XXXX~~ No 4 of @1)

1st pers sg -

-ili e.g. posi-~~ā~~pli, chādili

-li e.g. dili(27.9),dhili(24.4)

2nd pres sg -

3rd pers sg -~~ī~~

-ilā e.g. boilā, hoilā, karilā

-alā e.g. ghetalā

-llā e.g. dillā(45A.5),dhillā(45A.10)

-lā e.g. kalā(short form of karilā),thilā,dilā

-lo e.g. thilo

1st pers pl -

-um(or ū)e.g. delum,chādilū

-u e.g. delu ,chādilu

2nd pers pl -

3rd pers pl -

-ile e.g. chādile

-le e.g. kale(short form of karile), dile,

thoi-dele,bāṇṭi-dhile

-----

3rd pers sg- The form in -illā and the form in -llā occur in S No 1 ,as read by some(<sup>o</sup>previus)scholars.

Two other forms in -llā (quoted above)occur in a 16th century inscription found at Nellore . cp. 5.14.

The form containing the ending -lo, occurs only once(S No. A)of the XIth century.The form in -alā occurs once(S NO 1) In modern O. the endings -ilā (and -lā) are used.



## Chapt.15(P.8).

3)

Future Simple (No 7 of @1)

1st pers sg-

- ibi e.g. bihibi(text bihi)
- bi e.g. debi
- mi e.g. nemi(text nemi)

2nd pers sg-

3rd pers sg-

- iba e.g. sebā kariba, bāiba
- ba e.g. deba, haba
- ma e.g. nema

1st pers pl-

- ibā e.g. lekhana karibā
- bā e.g. debā
- mā e.g. nemā

2nd pers pl-

3rd pers pl-

- ibem e.g. na rahibem(11.6)
- ibe e.g. gāibe, pālanā(or sebā) karibe, hoibe
- be e.g. debe, thibe .

- - - - -

1st pers pl- The forms in -ibā, -bā and -mā convey the sense of 'should' or 'wish'(inherent in the Skt potential participle in -tavyam). The normal pl forms in -ibu, -bu(not found in the text )convey the sense of 'shall'. For example 'debā' 'We would (or should )give; but 'debu', We shall give

The alternative forms in m are dialectically used in mod C

3rd pers pl- For the retention of nasality in -ibem of Skt -tavyam.



## Chapt.15(P.9)

Past Perfect

@4)

Periphrastic - Present Imperfect(No.2 of @1).

1st pers sg-

-u achi e.g. janāu-achi

1st pers pl-

-u achu e.g. tiāru-achu

5)

Periphrastic - Past Perfect (No.6 of @1).

3rd pers sg-

-i thilā e.g. hoi-thilā

6)

Periphrastic- Future Imperfect(No.8 of @1).

1st pers sg-

2nd pers sg-

3rd pers sg-

-u thiba e.g. deu-thiba(52.8),hou-thiba(25A.1)  
(41.11)

1st pers pl-u thibā e.g. deu-thibā

2nd pers pl-

-u thiba e.g. bhoga karu-thiba (?)

3rd pers pl-

-u thibe e.g. deu-thibe(32.6)

7)

Imperative mood(No.15 of @1)

2nd pers sg-

-a e.g. bicāra(24.6)(The subject 'tu'is to be  
supplied from the context).

3rd pers sg-u e.g.(na) pāu

2nd pers pl-a e.g. kara .

- - - - -

The form 'hoi thiba' in 23.22 does not come under Future P.  
since 'hoi'(an Absolutive) is separate from 'thiba' as is  
known from the context.



## Chapt.15(P.10).

26

## The Passive .

The Periphrastic Passive otherwise called Compound Passive(Hoernle,P.322) is formed in modern Oriya by combining the form of the past participle of a root with the conjugated forms of ~~XXXXXX~~ 'yā'(Skt yā) 'to go', e.g. dekhā -jāe(is seen)(written as dekhāyāe in standard O.orthography). Similarly the tense forms i.e. the conjugated forms of 'yā' are attached to past participles like karā, kuhā, khiā, diā etc.

The verbal forms of 'yā'(=jā in the text) are used periphrastically as members of Compound Verbs, e.g. hoi jiba, kṣaya hoi jiba which however are not Passive.

A few instances of Simple Passive are found in the inscriptions.They are relics of the Passive of the MIA.

The word 'jāni' is used in 42.9, e.g. 'parīkṣā āna gīta nāṭa karāile jāni se Jagannāthanka droha karai'. Here 'jāni' seems to be used as an Impersonal Passive in the sense of 'be it known'(Skt jñāyatām). The word 'jani' used in A.10-11 appears to be a variant of 'jāni'(42.9). In 11.6 the verb 'hari' may be in the Passive construction. Judging from the context, it may be taken as a variant of 'harai' (confiscates).

Similar passive forms in -i occur in old O. literature.

The following instances are quoted from the xi<sup>th</sup> & Books of Jagannāthadāsa's Bhāgavata- na gani?x.26.7; prākṛta boli kahi xi.3.47;(Cp se bolāi ibid);parimāni xi.3.51;dami xi.4.27; ete lakṣane bhakta jāni xi.15.23;boli xi.21.7; bhani xi.23.14; chedi xi.24.46;pāi xi.30.19.



@7

## The Causal.

The Causal which is used in the sense of causing to do or permitting to do(Cp 35.7) , is normally formed by adding the Causal suffix -ā (Prkt -āva ,Skt āpa ) to the root and then conjugating it like an ordinary verb,e.g.

Non-Causal	Causal
harai	harāui(4.6) harāi(33.9)(mod 0. harāe) *
karibā	karāibā (18.11)
lihilā(sg),lihile(pl)	lihāilā(sg),lihāile(pl)(11.3)
karu-thiba	karāu-thiba

When the Causal suffix -ā is added to the root,ending in a consonant,the vowel ā of the first syllable , is usually shortened,e.g.

jāpu-achi	jāpāu-achi
jāpile	jāpāile
jāpi	jāpāi

Sometimes the vowel of the first syllable is changed to u,(No instance in the text;the following are from mod 0.)

kahai (speaks)	kuhāe
khāai (eats)	khuāe

If there is a Compound Verb,consisting of a verbal noun and a conjugated form of the root 'kar'(do),the latter only is changed to its corresponding Causal form in order to impart to the Compound Verb a causal sense,e.g.

lāgi kari	lāgi karāi
(Cp.also,nāṭa karile	nāṭa karāile
" " āe kariba	āe karāiba )

\* The form 'hārai'(22.22;23.22) is also found.



## Chapt.15(P.12).

Q8

## The Absolutive( Conjunctive).

The Absolutive generally expresses an action before the commencement of the action expressed by the finite verb. (Sometimes both actions are simultaneous but the text does not illustrate this use .)

The Absolutive is formed by adding the suffix -i to the root, e.g. kar + i = kari; similarly āpi, āsi, kahi, chādi, dhari, phedi, hoi .

Sometimes in the inscriptions, the Absolutive ends in a nasalised i i.e. ĩ (written as im̐), e.g. karim̐ (10.11), ghenim̐, supim̐. This is also found in old O. literature (Cp TAOPP? P.87).

The suffix -i is sometimes used in Oriya poetry with the affix -pa or in modern Oriya with the quasi pleonastic -kari, attached to it, e.g. dekhpa or dekhi-kari. Only one instance of the former i.e. the Absolutive in -ipa occurs in the inscriptions, e.g. āgyam bolipa hoile (11.4) (His Majesty commanded)\*. Here it may be taken as an instance of Imperfect Participle.

Forms like the Absolutives<sup>the</sup> are used in construction of the Periphrastic tenses, Compound Verbs. Some of these forms, at least in the case of P. tenses, function like Imperfect participles and are taken as such in this thesis. Forms like kari, boli are sometimes used as postps; kari is even used as an adverbial ending, e.g. dr̥dha-kari (firmly).

The Absol. ending -i is traceable through Prkt -ia to Skt -ya as also the strengthened -iyā of literary Bengali where y is euphonic. For -iā forms in old O, see Rāma-bibhā, P. \*of Gujarati, Oriya & Assamese.

\* Cp. BP, P.34.



## Chapt.15(P.13).

The Marathi -ūn e.g. in karūn and Hindi -kar e.g. in dekh-kar may be compared with the archaic Oriya ipa(now confined to poetry) and mod.Oriya -kari illustrated above.

In Apabhraṃśa-kāvyaṭrayī we find the Absol. in -i e.g. suni(8th verse), in -iya e.g. samvariya(eleventh v.), in -evipu e.g. nisunevipu(15th v.).

With the Absolutive forms in MIA or NIA containing an n (either dental or retroflex ) we may compare the Vedic form in -tvīnam( See Whitney, 1893 c ).(Pāṇini 7.1.48 = Sk 3570 ).

The Absol. ends in -tvāna in Pali . (cp. PLS, P.153).

@9

## The Infinitive.

In Oriya, the inf is made by adding apparently the suffix -ibāku to a root e.g. kar + ibāku gives us the form karibāku(in order to do). But really karibā is a verbal noun in Oriya in the sense of 'doing' though it is derived from the future passive participle(Prkt -abba, Skt -tavya). Like any noun it may be declined in all the Cases normally by adding postps. So in the Dat-Acc sg we get the form karibā-ku and this is used as the inf in Oriya.

The inscriptions illustrate this type of infinitives only-  
e.g. karibā-ku(52.7) kahibāku (53.14)

jālibā-ku(39.7) nācibā-ku(18.10).

Rarely a form ends in -kuṃ e.g.

dharibā-kuṃ(10.7).

The variant in -kai also occurs e.g.

chāḍibhā-kai(5.15) (to release).

Assamese uses the infinitive endings -iba , iba-lai .



## Chapt.15(P.14).

The infinitive ending -ite, now used in Bengali and rarely used in Oriya poetry e.g. in *sunite*(J's Bhāgavata x.35.11), *jāpīte*(ibid xi.4.1) is not used in the inscriptions. The form *śunīta*( to hear) is used in Rāmabibhā 1.27 .

@10

## Compound Verbs.

Compound Verbs of NIA may be broadly classified into two categories. The first may be a combination of a verbal with a nominal, the second a combination of a verbal with a verbal. Compound Verbs consisting of three parts are also found cp Oriya 'dekhi yāi pāre'(I may go to see), *kṣaya hoi yiba* (will continue destroying) .

The first category, is illustrated in the text in examples like *prabesa kale*, *lekhana karibā*, *sebā kariba*, *amubhaba kari* etc. The use of these and similar forms in NIA is paralleled<sup>el</sup>, to some extent, in Skt literature e.g.

*prabhraṃśayāṃ yo Nahuṣaṃ cakāra*

*taṃ pātayāṃ prathamam = āsa* ----- .

Similarly 'babhūva' can be used with a verbal noun in -āṃ e.g. *gamayāmbabhūva* or -*cakāra* (cp Whitney @1072) . Expressions like *vidān-karotu* may also be compared.

The second category of Compound Verbs is more complex and seems to be a phenomenon of the NIA with no striking parallels in OIA .

-----  
As regards the Oriya infinitives see the observations of Grierson<sup>x</sup> (LSI, V, II, P.368) that in using case-forms of nouns as inf.s, O bears resemblance with the Vedic language and "O. grammar does not know the so called Inf. at all.



②

In this category where a verbal is combined with a verbal, we find that the combination implies a sense which is distinct from the meaning of the two parts taken separately. In the text we have Compound Verbs of this category, e.g. *thoi dele*(26.5) (put up), *bāṇṭi ~~dhile~~ dhile*(53.7) (divided up). Here the idea of the first verbal is modified or implemented when combined with the finite verb *dele* or *dhile* (here used as servile or auxiliary verb). So the auxiliary ~~dhile~~ verb *dele* or *dhile* (lit. gave) imparts the sense ~~the~~ of completeness to the idea of the first verbal which literally means 'putting' or 'distributing'.

In the text we find the following types of Compound Verbs where the first member is Absolutive in form-

1. Potential - In this type, the root 'pār' denoting ability to do an action, is conjugated with the Absol. form of another verb. It often conveys the sense of the Potential mood, e.g.

*dei pārai* (19.6) (I can give).

2. Progressive- In this type, the root *yā* is conjugated with the Absol. form of another verb, denoting progress of the action, e.g.

(na)saphaḷa(text sappala)hōf jibāka(3.11).

3. Completive- In this the root *di*(*de*) or *dhi*(*give*) or the root *āpi* (*bring*) denoting completeness of the action, is conjugated with the Absol. form of another verb, e.g.



thoi dele , bāṇṭi dhile , posi āṇṭi(24.4)(braught up)l.  
 For other types of Cd. Verbs , see GHL, pp.257-279; VCIA, Chap.4.  
 The Periphrastic tenses in Oriya with forms of 'ach' & 'thā'  
 may be taken as Cd. Verbs.

As regards the origin of Compound Verbs, ~~thex~~ it has  
 been suggested that Dravidian Languages where such Cd. Verbs  
 are used, might have exerted some influence(See ODBL, @777).  
 For the view that the origin and growth of Cd. Verbs in  
 Indo-Aryan was independent of such influence, see VCIA, Chapt, 7).

Some of the auxiliary verbs i.e. serviles in Compound  
 Verbs are identical in meaning in Telugu and Oriya, e.g.

Telugu	Eng.	Oriya	illustration
iccu	let, give	di(Skt dā)	dei dia(give up), thoi dia (put up)
pōvu	go	ṡā(Skt yā)	kahi ṡāa(go on speaking) basi " (sit down), paḍi ṡiba(will fall down),
vēyu	throw	pakāa	kahi pakāa(speak out) .

For illustrations where the Telugu verbs mentioned  
 above are used as Serviles, P.27 of 'Introduction to Telugu  
 Grammar-A.Master , may be consulted.

Such parallelism may be partly due to common human  
 psychology. Such English idioms as 'fall asleep', 'go to  
 speak' have parallelism in Oriya e.g. ṡoi paḍa , kahibāku  
 ṡiba(=be ready to speak) and perhaps in many other languages.

For Cd. Verbs in Oriya literature, see pp.574, Bhāṡātattva by  
 Gopinatha Nanda, Cuttack .



Foot Note to @6-

In the later MIA period when normalisation of forms in declension and conjugation became a chief feature of the Indo-Aryan languages or dialects, it was impossible to comprehend the exact meaning of a nominal or verbal form, apart from its context. Early Oriya has inherited from the MIA a number of such forms, e.g. the word 'kāṭi' from the root kāṭ (cut), (Prkt kaṭṭ, Skt kṛt) in old Oriya may be a noun (cutting) or an absolutive (having cut) or a passive (is cut) or a present indicative (cuts) or a non-1 past form (Cp ODBL @690, P.954) etc. .

In old O. literature and in the inscriptions we find a few verbal forms which are identical in form with the Simple Passive (or the Absolutive) but are used in the Active Voice in the sense of 'should', e.g. the verb 'gapi' in the sentence 'uttama-bhakte tāku gapi' (Bhagavata xi.3.48) is used in the Active Voice, governing 'tā-ku' (lit to him) as its object. The sentence may be thus translated- 'One should consider him as an excellent devotee'. Here the word 'gapi' corresponds to Skt 'gaṇayet' and is different from the ~~same~~ word ~~in construction~~ ~~as~~ 'jāni' (xi.15.23) in construction, where jāni appears to be Simple Passive (Skt jñāyate). So instead of taking the verb 'gapi' as quoted above, to be Simple Passive in form but Optative in function, it may be taken to be Optative both in form and function. The inscriptional form 'Padmapādaku prapāma kari' (One should adore the Lotus-Feet) may be taken likewise. (See ODBL @657, @655); (AFD @752=P.323).



Chapter 16.  
Participles .

@1 The participles of Oriya may be divided into three categories-

1. Present participles
2. Past "
3. Future "

There are several varieties of each of these.

@2 The varieties of the Present participle are the following-

- i) the part.(i.e.participle) ending in -nta(Archaic)or -antā  
It is connected with the Skt part.,ending in the 'śatr' affix(Pāṇini 3.2.124).

Examples- ho+nta = honta(A.12-13), kar+antā=karantā<sup>cf. tol+antā=tolanta(6.8)</sup>

The latter which ~~does not~~ <sup>once</sup> occurs in the inscriptions, is used in modern O. as an adj usually preceding the noun e.g. karantā manuṣya (the working man), jiantā mācha(the living fish).But it may be used predicatively,e.g.mācha jiantā achi (The fish is alive).Since this use is rare it may be called a verbal adjective.

Sometimes this ending has a variant in -anti(or -anti) e.g. ca<sup>l</sup>anti gāḍi(the moving cart)besides cālantā śagaḍa (the moving cart). Here <sup>the form in</sup> anti appears to resemble the Skt present part. feminine in -anti but in Oriya it is sometime used with reference to masculine nouns.

Inthe inscriptions we have an instance of this variant e.g.khaṭanti buḍhā-linkā(the 'buḍhā-lenkā' in attendance).



- ii) the participle ending in -u . This is not used as an attributive adj like the participle No i . but <sup>it</sup> follows the substantive, e.g. bhaṇḍārīā thāu (the treasurer remaining or being present ).(thā-Skt sthā- plus u = thāu, lit. remaining ). We can ~~not~~ say thāntā (or thāntā) manuṣya (not thāu manuṣya but only manuṣya thāu(lit. the man remaining)( it being an incomplete sentence). The part. in -u occurs about 3 times in the text(7.7,8.9,8.13-14)and survives in mod Oriya.

This part. is the first member of the verbs in periphrastic tenses which indicate the progress or continuity of the action either actually or prospectively, e.g. karu achi (is doing), karu thilā (was doing), karu thiba (would be doing), karu ~~thāi~~ thāi (was in the habit of doing), karu thāntā (would be doing). The last is usual in conditional sentences.

This part. may be repeated to indicate the sense of 'while in the act of', e.g. āsu āsu paḍilā, 'He fell down while coming'.

This part. occurs in Old O. literature <sup>also</sup> in its nasalised form i.e. in -ū e.g. āmbhe thāū Puriā rājā hoilā (MP, P.47)

In view of its uses specified above, it may aptly be called 'the Imperfect Participle'

As regards its origin, scholars are doubtful (CGGL, ~~xx~~ @ 301), (ODBL, P.1026), (LIA, P.285). Identical forms are used in Asokan inscriptions at Girnar. See Gir. XI & XII (Page 19-20, CII) and see JAOS, Vol. 31, P.244 . Of the '14 rock-edicts' No.s XI, <sup>and xiii</sup> & XII are wanting in Orissan versions. The Girnar 'karuṃ' & 'karu' are used as participles.



- iii) the part. ending in -una. This is simply a variant of the last form (No ii) and occurs in the text as follows ' samasta lokamkkara t<sup>ta</sup>una ' (~~XX~~ 3.5)(all the men being present). In Standard(orNorthern O. )the form is 'th<sup>ta</sup>una'. This part. which may be taken as an extended form of the variety in -u, survives in Colloquial Oriya. Following what may be called ' vowel harmony ' , -una<sup>often</sup> assumes the form of -unu in colloquial speech, Cp. y<sup>ta</sup>unu(=j<sup>ta</sup>unu) ISI,V,II, P.383.

\*\*\*\*\*

@3

## Past Participles .

ta.

The varieties of Past P. are the following-

- i) the form ending in -ā, e.g. the word 'bikā'(Skt vikrita, sold ) in the expression ' bikā hoiba'(25A.2)(will be sold). Here -ā is added to the root 'bik'(sell). Similarly we have in Oriya kar+ā=karā(done), khā+ā=khā(done), di+ā=diā(given), dekh+ā=dekhā(seen), etc. This participial ending may, through the MIA, be connected with Skt -ta(=kta of Skt Gram) plus the pleonastic ka .(See WPL,P.495; ODBL,@734).

The ending -ā also occurs in the text, as in mod. O., as the ending of some verbal nouns, e.g. the word 'bikā' is used in the sense of 'sale' or 'sale proceeds' just as the Skt vikrita may be used in the sense of vikraya .

- ii) the participle(or form)ending in -i , e.g. thā(Skt sthā, remain) + i = thāi( having been present). The form 'thāi' occurs about four times in the text. Examples-

bāra-pāṭeka thāi nirne kalā(34.3),



## Chapt.16(P.4) .

Mahāpātre thāi bāṇṭi-dhile(53.7),

Raghudeo ....janāim .....āigā(ṁ) hoilā(14.6).

In Periphrastic tenses ,the form ending in -i is used as the first<sup>part</sup>, e.g.

kari-achi	'has done'
" -thilā	'had "
" -thiba	'might have done'
" -thāntā	'would have done'(used in conditional/sentence)

The form ending in -i is not used as an attributive adj but like ii of @2 follows the substantive. It is commonly or popularly thought to be the same as the Absolutive. But from uses illustrated above, it is proper to take it as a variety of past participle as has ~~been~~ been done by Grierson and Chatterji. In this thesis however we specify it by calling 'the Perfect Participle' in contrast with ii of @2.

iii) the part. ending in -ina .e.g.the word 'bolina' in the sentence 'āgyāṁ bolina hoile'(11.4)(His Majesty commanded ) This may be taken as an extended form of the last variety. This occurs only once in the text as quoted above.

iv) the part. ending in -lā .It is identical with the verbal form lā (in the past tense) and is extensively used in modern Oriya. In the inscriptions, the form in -lā is used more frequently as a noun than an adjectival participle. The participial use is illustrated in the following examples-



## Chapt.16(P.5).

dayā(text daya) karilā paṭṭa-sthitti(A.9)(the settlement of the charter granted as a favour or grace).

acā(ra)banta hoilā tapasā-(or tapasī)(1.31-32)(the hermits who have become pure in conduct).

kalā sukritamāna(3.11) (the good deeds or meritorious actions performed -by- etc.).

pāṇī chāḍilā bhumī-dāna(18A.4)(the gift of land which was accompanied with libation of water).

droha kalā hoi(33.10)(lit. becomes -one who- has committed faithlessness).

The Past participle ~~xxxx~~ in -l- is used in Bengali <sup>dia-</sup>lects and the languages of Bihar. The Marathi which does not use the Past part. in -ā, uses the Past part. in -l- .

Note- Besides the Past part. in -lā which is used as a Relative part. as evidenced by the preceding illustrations Oriya sometimes uses the Plu-perfect Past part, e.g. 'tume kahi-thilā kathā'(the story that you had told). But no instance occurs in the text.

@4

## Future Participles.

The following varieties of Future part. may be noted-

i) the form ending in -ibā(dialectically -imā or mā).., e.g.

deula debā bhāta(6.6) 'the rice to be given by the temple',

bhoga āṇ(i)mā suāra-(29.6) 'the cook who is to bring the 'bho  
ga'



This ending is traceable through Prkt -abba to Skt -tavya.

The form in -ibā is frequently used as a verbal noun <sup>th</sup> than as an adjectival participle in the text.

It is evident from the last example that the participle in -ibā or -imā may be used in an 'active' sense. In Skt we find words ending in -tavya used in a similar sense, e.g. vas+tavya =vāstavya (one who resides i.e. a resident). In 3.10 we find

'je(be) nebā (h)umtti' which (even though the text is corrupt) means 'if (they) would take (these) away ',

(to be equated with mod O, 'yebe nebā huantī'). Here 'nebā' (corresponding to Skt netavyāḥ) means 'those who take or would take'. In mod. O. such construction is used in polite speech, e.g. 'āpanamāne āsibā huantu' which may be put in a Skt form 'bhavanta āgantavyā bhavantu '.

ii & iii) The future participial form 'thibā' from the root 'thā' (Skt sthā) may be used periphrastically with the Perfect or Imperfect participles of a transitive verb, e.g.

'ghusuri khāuthibā taṣu', 'mu deithibā ṭānkā' (LSI, V-II, P.381 ).

(In mod. O. such forms -which are examples of relative part.s) do not convey a future sense). Such forms do not occur in the text.

iv) The Future Passive  
or Potential part.

In the inscriptions the part. in -ibā is sometimes used either by itself or with the pleonastic affix ka in the sense of 'should' or 'may', e.g.



## Chapt.16(P.7).

- (a) Bhik.sā karāibā(1.28) 'Feeding should be done',  
 pra(be)śa karibā(9.16) 'Entry should be made', (Cp 36.4),  
 (b) sa(?=se) bratibāka(1.33-34) 'May that endure',  
 (Skt tena varttitavyam),  
 dibā(9.14) 'It should be given',  
 Cp. beharape debā(~~text debha~~)(20.13)(text debha).

Note- In Oriya, it is even now said 'tumara mora Kaṭaka yibā' which corresponds to Skt 'tava mama (ca) Kaṭakam yātavyam' (Cp. Pāṇini 2.3.71). This is an instance of the use of the future passive participle.

@5

## Conditional Participle.

This always ends in -ile (or -le) irrespective of the number, gender or person of the subject, e.g.

thile(49.6, 50.5, 54.8) 'if there be'

nijojile(36.5) 'if(you)employ'

bratile(11.6) 'if they or he would live'

hoile(3#.4) 'if he or she be'

The Perfect Conditional part., e.g. dekhithile (kaha)

'(Speak)if you have seen' does not occur in the text.

@6(six)

## Locative Absolute.

It ends in -ante(or -nte), i.e. -ante(or -nte) <sup>and</sup> is added to the root, e.g. kar+ante=karante. Cp 'mūla-kalāntara karante' (1.17) 'On calculating as principal and interest'. Cp also the Sanskrit-like form 'munī sība pr-āpte' (L.18-19).

The word 'bidyamāna'- a lw fr. Skt-occurs in(2.5-6; 13.11; 20.7; 25.5) in loc.sg.; datta(given) occurs 8 times & data times. For parallelism in O. & Dravid., see JBBRAS, N.S. Vol. 8, 1932 (pp 60- (especially on the use of relative participle) (Article by A. Master, I.C.S.).



Both old and modern O. , besides using many of the verbal nouns of Skt, e.g. amubhaba, droha, prabeśa, gāyana, sthiti, etc. use the following types of verbal nouns-(examples are cited from the text).

- 1) in -a, e.g. cāsa(ploughing), chāda(release);
- 2) in ~~-paxga~~ ana, -anā, anī, e.g. basāna(imposition), mājapā(bath )  
rahanī(balance)<sup>4.4</sup>
- 3) in -ā, e.g. bhīā(earning), bikā(selling)(29.6), bāhuda(return).
- 4) in i, e.g. kātī(cutting), kaṭakāi(encamping ?-), boli(statement)  
bheṭī(presentation)
- 5) in -lā or -ilā(identical in form with Past part.s in lā, ilā)  
( are declined like ordinary nouns), e .g.  
galā-nimite(for going), delāra(53.7)(of giving) ,  
pātaka-kalāra phala(the sin of committing sins),  
sarilā-ṭhāru (from the closing), harilāre(in appropriating).
- 6) in -bā or -ibā(identical in form with Futufe part.s. . . )  
(are declined like ordinary nouns)(dialectically inter-  
changeable with -mā or -imā), e.g. debāra ?(47.8))of giving),  
Dekhi-<sup>s</sup>ibā(ṭhibāre) (in coming and going to behold),  
nemāre(in taking).

In the inscriptions, verbal nouns in -lā or -ilā seem to be more frequently used than those in -bā or -ibā. In mod. Oriya, especially in literary style, the latter are normally used. Verbal nouns in -lā, -ilā or -bā, -ibā are not always restricted to an idea of the past or future respectively. They are almost interchangeable in Colloquial speech, e.g. tume kahilā-ru or kahilā-ru mu kali(I did on account of your speaking).

The Verbal nouns in b & l occur in Bengali & Bihāri dialects; Cp. māral(killing), mā'r'lāme(in killing)(SGBL, P.11-13).



@8

## Stem formation.

## I-Affixes

## A. Stem forming suffixes-

- āla forms agentive nouns, e.g. ~~rakhu~~ rakhuāla(keeper),  
 -kāra " " " e.g. bāi(m)sikāra (flutist),  
 -pana " abstract " e.g. gālu-pana obstinacy),  
 -iā " adjs e.g. bāliā, Bāingapiā, drohiā ,  
 " indicates connection e.g. khajuriā, bhaṇḍariā ,  
 " " resemblance e.g. bāhiā, cakaliā(?) ,  
 -ī(-i) " the idea of 'made of', 'related with' etc. e.g.

## B. Stem enlarging

hīrāmāninkī, Bāigani, naipāri,

suffixes ( generally pleonastic )-

- āi Kan(h)āi, Keḷāi, Ramāi,  
 -iā Kāliā(50.3),  
 -kāra Reḍḍikāra, sanamatakāra(after  
 the analogy of svikāra),

## II Prefixes

- a- & -apa indicates the negative sense(used before nouns,  
 adjs) akhaṇḍa, adosa(24.6), alaṇḍā, aśikṣitamāne,  
 asad(a)mārga, apahite,  
 pra- pratāḍa(26.10) ;  
 sa- indicates the sense of 'together with', e.g.  
 sakāla(morning ,originally a Bahuvrīhi compound  
 consisting of sa or saha & kāla,perhaps used  
 to qualify a substantive like samaya or belā).  
 ā- indicates inclusion, e.g. ākosikāra(including the  
 the treasurer).



## Chapter 17.

## Syntax.

@1 In the literary style of mod.Oriya, a simple sentence begins with the subject and ends with the finite verb. ~~The~~ ~~the~~ The subject is inserted between the two, the direct object being nearer the verb. The adjective precedes the substantive it qualifies. The adverb is generally placed just before the verb. If there are more than one subject or object, the last two are normally joined by a conjunction like 'o' or 'ebam'. If there are words in other oblique cases, e.g. the Instrumental the Dative etc. , they normally precede the object. The finite verb agrees with the subject in number and person.

This order of words in the sentence which prevails more or less in many NIA languages, bears resemblance with the word-order of the sentence in Dravidian languages, (For word order in Telugu & Tamil, see TG, Chapt. VIII & T.G., Chapt VI.

The texts of the early Oriya Prose inscriptions do not always manifest the normal word order or the stereotyped style of modern Oriya prose. The following features of the syntax may be noted.

- 1) Frequently the object follows the verb, e.g.

dilā cheli śata(9.13)(text cheli śatā) ,  
 dilā gaṇḍamāḍa 12 (10.12), Cp also 10.6-7 ,  
 bhiāilā ...cha ṭāṅkā lekhāe(17.8) ,  
 dhilā .... sāṭhie ṭa(n)kā(32.4) ,

- 2) Sometimes the object precedes

- a) the subject (with words intervening between the two),
- b) the infinitive. e.g.



## Chapt.17(P.2).

a) ehā rājā hoi je langhai ,.....

ehā bhoga-parikṣā hoi je harai .....

(here we expect the object 'ehā' to be between je(the subject) and langhai or harai(the verb) ).

b) datta .... cāmara ..... dharibākum(10.7)

(Here the word cāmara which is the object, precedes the infinitive unlike in mod.O.literary style ).

3) Rarely the verb precedes the subject, e.g.

Birudāsa-kuluāe bhiāile rātiradinalāgi apasare

prā<sup>m</sup>esura<sup>n</sup>ku lāgi-hoiba pañcabarna phulacūḷa goṭie(23.13-17)

(Here the verb lāgi-hoiba precedes its subject 'phulacūḷa')

4) A numeral adj which normally precedes the substantive in mod.

O., sometimes follows ~~the~~ it in the text, e.g.

māḍha dasa(1.13), dhānya-paiṭi trimseka(1.13), śata deḍha

(1.11)(in mod O.deḍha śata), bhūmi dila māṇa 10(10.10),

5) Sometimes part of a verbal construction or participial construction is omitted, e.g.

a) Padmanidhirūpeṇa pravesa sunā gaṇḍa pañcāsa māḍha(6.10)

b) deṇḷe parabesa kauḍi-(52.6).

(here we are to supply kalā & karibā~~ku~~ to complete the ideas ).

6) Adjectival clauses sometimes follow the noun as a sort of parenthesis, e.g.

Bāghamarā bārabāṭi bhumi - Ekādaśa-Rudra-bhikṣādebā-

bhumi - samandhe(1.7-9). Here " " "

" qualifies Bāghamarā bārabāṭi bhumi . In mod O.

it is normally expressed by a relative clause which precedes the noun or by a separate sentence.



- 7) Brevity is secured by using absolutives, relative participles and conditional participles, e.g.

e tini dese jamilā hoi (,) mathāmathe dikṣā kari (,) ācāra) banta(text ācābanta) hoilā tapasāṅka bhikṣā(1.30-32 ). (read ācārabanta). See also 18A & 50.

apahite bratile ... tāhāra sarbasa hari(11.6).

- 8) In the Imperative, the subject of the sentence is omitted, e.g. mohora dosa-adosa bicāra(24.6), dhī(a)(53.6).

- 9) In the Indicative, sometimes the subject is omitted, e.g.

loṇa kauḍi suḷakara nyāyya chāḍili(12.7)(sulaka- acc to MMC) Sṛi Pṛsottamara Puṇḍarikṣa Gopa chāḍi delu(14.7).

- 10) The verb is omitted in the following-

e kauḍi e dhānasunā muḷa kaḷantara karante māḍha śateka  
e bhikṣā(text bhakṣā) .....tapasāṅka  
bhikṣā(1.29-32), se tohora(19.5). asī(1,17-18)

- 11) Absence of conjunction with regard to substantives is a conspicuous feature of the syntax. Sometimes substantives are used having connections with other words in a sentence without the use of any conjunction or punctuation marks which leads to the difficulty of interpretation(Cp 27.3-5) The two frequently used conjunctions of mod. Oriya, namely o and ebaṃ are conspicuously absent in the text. There is hardly any Compound sentence the parts of which are joined by a conjunction corresponding to 'and'.

- 12) The Complex sentence i.e. a sentence with a relative clause occurs normally at the end of an inscription in its stereotyped form 'ehā je harai se 'etc. It is rare elsewhere (Cp.19.6). As such the use of oblique cases of Pṛl.pron. is scarce.



@2

## Negative sentences.

Negation is expressed by the negative particle na (with its variant no which occurs once only) and by the negative verb nāhi.

- 1) The negative particle immediately precedes the verb, the participle or the verbal noun and the absolutive, e.g.  
 na lāgai(37.4), na karai(41.12), na pāi(50.6),  
 na kariba(36.5), no haba(42.6-7), na rahibem(11.5),  
 na sikhibe(-gāibe)(42.5-8), na galā nimate(40.9), na ka(hi  
 (53.12)

- 2) The negative nāhi is placed last in the sentence. It occurs once only in the text, e.g.

āna kahibāku nāhi(53.14).

- 3) There is another verb of negation in O., viz. nuhe (short for muhai from na+huai) which RM ( a previous decipherer) read as the concluding word of S.no.19, but the reading is not warranted by my facsimiles. The reading of RM is -  
 'se mohora kebe nuhe(19.6) (that is never mine).

- 4) The negative particle na immediately preceding a participle or a verb sometimes becomes an organic part of the whole expression, e.g.

thilā loka( a rich man) nathilā loka( a poor man),  
 khāilā pilā(a child used to good food), nakhāilā pilā(a  
 child not used to good food), Cp Skt nasaṃhataḥ ,  
 nabhinnavṛttayaḥ etc. listed under 'Supsupā samāsaḥ'( a  
 class of irregular compounds).

In O. nuāri=na pārai, na ilā=na ailā, nohai=na hoai(TAOPP, pp80)



4)

The O. negative verbs *nāhi* and *muhe*(short form- *muhe*) seem to be derived from Skt *nāsti*(*naāsti*) and *na bhavati* respectively. Each of them has a separate conjugation and is not to be used for the other. The negative verb *nāhi* (not to be , no to remain) is both substantive and auxiliary and is the correlate of *achi*(to be ,to remain) which is both substantive and auxiliary. On the other hand,the negative verb *muhe* is solely a substantive verb and is the correlate of *aṭe* or *aṭai*(Skt *varttate*.(For conjugation of *muhe*,see ISI,V,II,P.381).When the predicate is an adj and denotes something habitual,*muhe* is generally used,e.g.

se bhala muhe (He is not good),

se bhala nāhi (He is not well).

@3 There is no instance of an interrogative sentence in the text.

In mod.O. interrogation is generally expressed by using *ke* or *kie* or <sup>form</sup>an inflected *of* *ke* or *kie*(the Interrogative pron.) which is normally placed at the beginning of the affirmative statement or simply by uttering <sup>the</sup> sentence or the word with a rising tone e.g. *kie kahilā* who told ?

*kan* " What did (he) tell?

*kanaku* " Whom did " " ?

*kanfki* " Why did " " ?.

se bhala(with rising intonation) Is he good?.

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PART II  
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Serial No. A.

Saturday

Dated the 5th. day of the bright fortnight of Tula  
(=Kārttika), Saka Era 933 (Current), corresponding to

Saturday, the 14th. October 1010 A.D. \*

In the 15th. Samvatsara of Anantavarmmadeva.

On a slab lying in front of the Daba(=Dhava)lesvara  
temple at village Urajam, Taluk-Chicacole, Dist.-Ganjam  
(after the creation of Orissa Province, in Vizag.?)

Script-Nāgarī (Southern variety)

(cp. A.R. 1930, Page 5, No. 3 )

- 1 Svasti samara mu-
- 2 khānekaripudarppa-
- 3 mard(d)ana bhujabalaparākrama
- 4 Gaṅgānvayābalambanastambha
- 5 Śrīmad Anantaba(r)mmadeba bija-
- 6 yarājyasambatsara 15? Tu-
- 7 lā māsa śukra pakṣa dina
- 8 pañcami Saṇibāraim Yuruja melā-
- 9 na daya karilā paṭṭa sthitti (/)
- 10 Polākhisa Yurujamasa ja -
- 11 ni (/) gau ~~Pa~~ Polākhisa tinni bhā-
- 12 ga Yurujamasa okku bhāga ho-
- 13 nta mānicāṅku ~~ka~~ bojhya thilo(/)
- 14 Yurujamelem gau Polākhi-

-----  
\*The date of this record, as read by me, is Śakābda 933 .  
If Śaka 933 be taken as current, (not elapsed) the details  
correspond to the 14th Octo., 1010 A.D.; I am indebted to the  
Govt. Epigraphist, India, for this kind information .

In A. R. 1930 the date is given as Śaka 973 (= A.D. 1051) .



## Serial No. A (continued)

- 15 (me)lāna jyaubante na labhe .  
 16 u banthilem(?) kālem rākhake .  
 17 . . hastam subarnadanda . .  
 18 . dhilā (/) ānati 7 mī . . . .  
 19 bau sanmukhem sabhā(?)sthali  
 20 Ballabha Bhala lekhi(?) . .  
 21 Śakābda 933 (/)

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From the 15th up to the 20th line the impression is not legible at the margins. Ls 15-16 not indexed.

L.8) . The Locative sg. ending aīm may read as em;  
 Ls.10&11)read jaṇi as jāṇi;

L.13)thilo may read thilā ;

L.16) the first 4 syllables may read - uimthilem(ūi=rising of a planet);the reading rākhake is doubtful ;

On the whole, the reading of lines 15 to 20 may be taken as tentative. The Oriya of this record is not free from Prakritisms especially in the matter of inflection. It also reflects some Dravidian influence. For the pronunciation of c in mānicanku(lit. to or for men) in line 13, cp. the following- In Tamil "they pronounce c in tecam(~~Skt-desā, a country~~) (Skt-desā, a country) like sh ; and c in canniyāci(Skt-sannyāsi, a hermit), like the English s in sun; ".Page 42-43 Arden's Gram. of common Tamil, 1942. cp. c in No. 20. line 7 & 11 ,

This inscription should have figured as Serial No. I. But its facsimile reached me too late. In order to avoid dislocation of other inscriptions it figures as S. No. A.



The Oriya text of the Bhuvanesvara bilingual stone inscription

In samvat 22 of Vīra Narasiṃhadeva .

J.A.S.B.(N.S.),Vol.XX,Page 43.

- 1 svast(i) Śrī Bīra Nara Nārasīṅhad(e)ba-
- 2 śa prabradhamāne biye rāje sa
- 3 mbata 22 śrāi<sup>h</sup> Kātrika kṛiṣṇa 7 Rabibā<sup>h</sup>-
- 4 re Śrī Kittibāsakhetraṃ Sīdhe-
- 5 svara maḍhara Baḍa Naraśiṅhadēba-
- 6 ṅkara ā(u)śakāmārthapūrbake
- 7 Bāghamarā bārabāṭi bhumī Ekāda-
- 8 śa Rudra bhikṣādebā bhumī samam-
- 9 dhe Taparāja Māhāmuni Duggā-
- 10 bhāṭa , Acāyāṅkai baṁdhā kalā (/) e
- 11 māḍha śatadeḍha 150 Utresva-
- 12 ra Nāekaṅkara tahu(m) ghetalā (/)
- 13 e māḍha-dasa dhānya-paiṭi trim-
- 14 seka Taparāja Māhāmuni e du-
- 15 i dhānyasunā Duggābhāṭe Utres(v)a-
- 16 ra Nāekaṅke deḥ aṅka kalā (/) e kaudī e
- 17 dhānasunā muḷa kaḷantara karante māḍha

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Line 1 begins with a symbol which may stand for Om .The portions enclosed in brackets are not in the original.The sign (/) indicates the end of a sentence. L.1 reads in the original 'svasta śrī bīranaranārasīṅhadaba' without the i mātrā in svasti & e mātrā in deba. In this inscription i(long) has been used ~~throughout~~ for i(short).For the reading śrāi<sup>h</sup> (L.3),cp plate of S. No. 24. (48.5).



18 śateka asī 180 (/)Taparāja (Mahā)munī sī-  
 19 ba prāptem Tapa Cakrabatī sthānāpatī ho-  
 20 ilā (/) e Tapa Cakrabatīnkara Duggābhata Ā-  
 21 cāyānkara rāsī Duggābhata Ācāye  
 22 sunī eka-rāsī bolī maitrapakṣa ho-  
 23 ilā (/) e Bāghamarā bhūmī bārabatī pha-  
 24 labhogya asiā satake~~kāṭaka~~ kālāke  
 25 Tapa Cakrabatīkī hātharāī Duggābha-  
 26 ta Ācāye pānī dhilā (/) e Śrī Bīra  
 27 Nara Nārasīnghadebānkara āusakā-  
 28 māthe Ekādaśa-Rudra-bhikṣā karāī-  
 29 bā (/) e bh(i)kṣā Coḍa-desa Pāṇḍī-desa Kā-  
 30 ṇci-desa e tīnī dese jamilā ho-  
 31 ī mathāmathe dikṣā karī acā(ra)banta  
 32 hoilā tapasāṅka bhikṣā (/) jete  
 33 kāla candra-sujra brata eteka kālankara sa  
 34 bratibāka (/)\*

The inscription closes with three symbols the last two of which resemble the symbol with which the inscrip. begins. In this inscription the symbol for l i. e. the Nagari symbol for l with a stroke attached to it in the fashion of a tail as in kalā(L.10 & 16), ghetalā(L.12), hoilā(L.22-23), kālāke (L.24), dhilā(L.26), jamilā(L.30), or <sup>with</sup> two strokes attached to it in the same fashion as in bolī(L.22) & in hoilā(L.32) has, previously, been read as ll e.g. kallā etc.; but cp. the Konarka inscr. & the later O. symbol for l (with a tail); the present reading justifies the reading kāla, mulakalantara  
 ep. L.6.17 & 33.



In the 3rd niche of the verandah round the central shrine of the Lakṣmī-Nārāyaṇa temple at Simhachalam  
Language-Oriya, Script-Telugu.

- 1 Vira Śrī BHĀNUDEVARājula samasta 8 srāhi) maka
- 2 ra kr llsi ravivārē Kalinga-dandapatā-parikṣa
- 3 mahātra Bhuvanānanda sandhimigrāmkarē<sup>1</sup> adhi(karē)
- 4 Kalinga-parikṣa Mahāpātra Parikārananda<sup>2</sup> sani
- 5 migrāmkaṛa adhikārē majā samasta beharāna bidya-
- 6 mānē tākurumkara<sup>3</sup> āyuskamārtta<sup>4</sup> ŚrīNarasimganāta dē-
- 7 umkara amṛta-manahiki (ci) yāilā<sup>5</sup> Nisāmkabhānu<sup>6</sup>
- 8 bhōga 1 la āra<sup>7</sup> 4 bāghalā 4 koradabada 4 jeuta(ghalu-
- 9 lādika 1 panakalisi<sup>7(a)</sup> 2 panuvidiya 5 guvagō 5 domda-
- 10 māla 1 patripala 2 kapuramasā<sup>8</sup> camdana-kalisi 1 tiguni
- 11 dudu-kumca 1 etaka<sup>9</sup> khamdamamce etaka nitya prasādaku
- 12 madyē

- 
- 1 sandhivigrahāmkara 2 Hariharānanda 3 thakuramkara
  - 4 āyuskāmārtha 5 bhiāilā 6 Nisāmkabhānu 7 āra<sup>7(a)</sup> 8-misā
  - 9 etiki x) pāni

doubtful: bāghalā (L. 8).

L. 2 . text - ravivārē ; L. 3, 4 . text - Mahāpātra .

Text based on the tentative transcript <sup>originally</sup> prepared in <sup>and now revised</sup>  
the office of the Govt. Epigraphist , India.



In the 26th niche in the verandah round the central shrine of the Lakṣmī-Narasimha temple at Simhācalam

Language-Oṛyā, Script-Telugu.

(Svasti śrī) Vīra<sup>1</sup> Narasinghadēvamknara vijaya-rājya samvatsa 17  
 2 śrāhi mithuna kṛṣṇa 4 saṁi-  
 3 vārē Kalīṅga-parīkṣa Śrī Jalēśvara bhōga-pagahā<sup>1a</sup> Śrī Jōgē-  
 4 svaradēvaJēnāmkkara datta Jihāratalaka Jagahāta-  
 5 ma<sup>2</sup>.snabhatirala<sup>3</sup> Sirādvāra numdā<sup>4</sup> bhāibākai Tāditora vāpa  
 6 u svagrāmasahita samasta-nāyaga-  
 7 mkkara sanamata / Kalīṅga<sup>5</sup> mājī mānadanda pasāita  
 8 bevāhāru māhāmamḍliku tini bā-  
 9 lēmkkā sātu pasāita patā lēmkkā e samasta lōkamkkara  
 10 tāūna ēhāmkkara jñāna<sup>5</sup> Tādītōkara Oddā-  
 11 valli āura Ētarapallisahita sabuhā oḍu caratahā<sup>6</sup> sunā  
 12 (gutta āe / e sunnāra kalamttaraka / e mamḍolā

Read : 1 devamkkara 2 Jaganāta mamḍo 1a parīkṣa 3 vaiṣṇava-  
 talara 4 Sndvāramamḍo 5 jñāne 6 caratanā  
 Ls 2 & 8 - text - Jihara .

Text based on the tentative transcript originally prepared  
 in the office of the govt. epigraphist, India ;  
 cf. No. 692 ibid.



- 7 duā i maṇḍo / sabāḍākāla cāūtijāe<sup>7</sup> / Naruvā (i) samasta  
 Nāyakamāna gutta ā su(nā)ra kaḷamṭta  
 8 Jihārara Jagahātā<sup>9</sup>-maṇḍo / Bhairabappāra talira maṇḍo  
 sabhadākāla cāūtibhāe<sup>8</sup> / e (grā)ma  
 9 mkkara lokamkka(ra) sanamata / e satsu<sup>10</sup>jāvēta Naīsiṅgha-  
 nāta / jāvēta ehāmkkara barasa / jāvēta e grāmamā-  
 10 (nya) tāvatakāla e sunā(ra) kaḷamṭtarake bhrāibhāe /  
 je(śe) nābāumṭti<sup>11</sup> tēbā<sup>12</sup> vahōmkkara sabua kalā su-  
 11 kritamāna ksaya jibāka / ~~emṭtaka~~ mātāpitāku i pāni jamti sa<sup>13</sup>  
~~emṭtaka~~ / ~~Srī Narasiṅghana~~  
 IX sappala hōi jibāka / emṭtaka<sup>14</sup> / Srī Narasiṅghanā-  
 12 thadēva sākṣi / (sva)dattām paradattām (vā) yo harēta  
 vasumdarām / saṣṭham varuṣa sahasrāṇi viṣṭhāyā(m)  
 13 jā(m)yatē krimiṃ / śatrunāpi sṛtō da.....yō manṣi.....

-----  
 Read 7 sabadā(sarbadā) 8 jāūthibāe 9 Jaganāta(Jagannātha)  
 10 satva(sattva)11 jeve(jebe) nebā umṭti(hunti i.e.huanti)  
 12 tebe 13 na (negative particle) 14 emṭtakṛ(ethaku)  
 Line 10 -bhrāibhāe contraction of bharāibhāe(St.O.bharāibā).



Serial No. 4 (Four)

S.I.I. (South Indian Inscriptions) Vol.V, No. 1132.

(A.R. No. 256-A of 1896)

On the right of the southern entrance into the Asthana-  
mandapa of the Mukhalingesvara temple at Mukhalingam ,

Parlakimedi taluk , Ganjam District .

Script- Proto-Oriya .

(Text based on the reading of the Photo-print)

- 1 Śrī Bira Narasiṅghadebankara bije rāje . . .  
 2 . Jyestā (?) kri . Gurubāre porādhikarāna . .  
 3 na mā carī 4 Ma . . . . . nka(?nku) data  
 4 dipudhumbākai mādhā du 2 jāi raha-  
 5 nī mādhā du 2 . . . . .  
 6 eh(i) ~~XXXXXXXX~~ t(h)arāma) harai harāui Madhukesvade  
 7 benka dhrohau (ka)rai . . .

Printed text (S.I.I. Vol.5 , NO. 1132)

- 1 (Svasti Śrī ) Bira Narasiṅghadebam(ka)ra bije raje samba ...  
 2 . . Jyestā mkri 3 Gurubāre saurādhikarāna . .  
 3 na mārādhi 4 madhyera . maje mka . .  
 4 . . . . bākai mātaṅka 2 jāi raha-  
 5 nā mātaṅka 1 . . . samā . .  
 6 . . . . rā dui Madhukesva .  
 7 . . . . . jāi

The text based on the photo print may be taken as tentative  
 as the photo print is partly illegible ; the gap ~~XXL~~ in L.5  
 may read camāladhari pa(?)ksā . . ; this inscription is  
 definitely anterior to A.D. 1405 and appears to be much earlier  
 L.4. The first word may read dipudhumpakai  
 Last two lines not indexed.



SII V I2I3 (A.R.No.33I of I896)

On the 27th pillar in the Tiruchuttu-Mandapa  
of the Kurmesvara temple at Srikurman T.chicacole D.Ganjam

Lang. Sanskrit&amp;Oriya, Script-Telugu

Saka yr.I252=A.D.I330

- 1 Śākābdē Śāśinētrabāna nā<sup>y</sup>anē tvāsā<sup>a</sup>d kṛā
- 2 sne tithau Saptamyām kku<sup>p</sup>pināmā Kamathapura
- 3 patēh sāhasāgranyamallah bhogāyāj<sup>y</sup> kāya
- 4 paryāptam catvāriṣadviniṣkānyapi gaṇa-
- 5 nayā tvēkabhōgāya dīpam pradādācamdra
- 6 taram sakalanijamanovā<sup>m</sup>cchitārttha
- 7 siddhau<sup>h</sup> Pratāpa-Śrī-Vīra-NaraNārasimṅga
- 8 dēvaṁkkara vijay<sup>r</sup>ājya samvatsa 4 śrā
- 9 yini karkkataka kṛiṣṇa 7 ravivārē bhōgaparīkṣa Narasi-
- 10 mghaDāsuPaṁdyāṁkkara addhikārē / Kuppiśāhasama-
- 11 lla datta madyāna-bē<sup>l</sup>ā-uttare bhōmgekai bhātu
- 12 tali 13// āpālu-petu 10 gāralu-piṭha 22// papuā I pānuka
- 13 tu I ē bhōga ācamdrārgga stāi hoī bhallibhākai/ Śrībhāndā
- 14 rakkai ddhilla gamḍalu 40 ē bhōga<sup>h</sup> valibhākai tali 2/kamsā vi-
- 15 sya 4/ pāni chadibhākai pitala-pratimā-kamdaru kāpu-jari-
- 16 ē I viccū 2 kka<sup>k</sup>avya 2 akhaṇḍadīpakai gāi 25 betiē/ē bhō-
- 17 gāru mannana-addhikāri Sīṣṇukai bhātu kumcca I/ gāryālu ma-
- 18 si 15//vaṣṇama prakkarānakai bhātu kum<sup>c</sup>ṭṭa I/ gāryālu
- 19 nusiki 15// stānāpati prakra ranakai bhātu kumcca I/ gā-
- 20 ryālu māsi<sup>k</sup>i 2 pradānatvara bhātu pasapaluduyiki kum<sup>s</sup>ai
- 21 Kālinggi prakkarānakai sa / bha /

L.19. (1st word) māsi<sup>k</sup>i

L.17 - text - qārū for qāru

L.13 - bhallibhākai may read 'calibākai'.



S.I.I. V, 1156(A.R.No.277 of 1896)

On the 3rd pillar in the Tiruchuttu Mandapa  
of the Kurmesvara temple at Srikurman, T-Chicacole, D-Ganjam.  
Language-Oriya, Script-Telugu.

Date-A.D.

1 ŚrīVīraBān<sup>1</sup>udēvaṃkara vijayarājya samvatsara I2 sra. mēsa  
2 sukla II guruvārē ŚrīKūrmabhōgaparīkṣa Kalīṅgaparīkṣa pātra  
3 Śrī Purusōtamajenā<sup>dīva</sup>ṃkara athikārē<sup>2</sup>/samastapamcādivēharana  
4 vidyamānē/Śrī Kūrmanāthadēvaṃka ī/Tulasigrāmara māji (Nārā  
5 yanajinā<sup>3</sup>ṃkara data akhaṇḍadīpaduiki/gōru sayēka ī rakhuva  
6 la bhātabaratanakāi nita<sup>4</sup> dēuladēbābhāta bha<sup>5</sup> māna 6 māli<sup>6</sup>/Kanā  
7 īra phalakāi<sup>7</sup> bhātabaratanasahitē/duimānakumbhā<sup>8</sup> bhāta/Nārāyana  
8 phalakāi bhāta duī māna duī adā/ī dīpa tōlamtāme ī kāpakāi<sup>9</sup> bhā  
9 ta mānēka/gā bhata 6 kaī Śrī Kūrmanāthadēvaṃkara bhāṇḍāraka  
10 padmanidirūpēna prevēsa sunā gaṇḍapamcāsamāda 50 e nyāe jāvac  
11 drārka<sup>10</sup>sthāida<sup>11</sup>/

Read\_

1 Bhānu 2 adhikāre 3 jenā 4 nitya 5 cha 6 māli 7 phālakai 8 kumcā  
9 kāpakai 10 jāvacamdrārka 11 sthāita .

cp.S.S.I. V, II57(Telugu inscrip. where the donor is Nārāyana  
of Tulasi-grāma)



Serial No. 7

J.A.S.B.Vol.LXIV,Part I\*,(1895),Page-149-Text<sup>Notes</sup> by M.M.C.

A Copper plate inscription found in Trimāli Math,Puri,  
of  
King Nṛsimhadeva IV of Orissa(A.D.1384).

Re. date Cp.Ind.Ant.Vol.25,P.285.

Language-partly Sanskrit&partly Oriya.

Script-Intermediate between the 10th.century Kuṭila &  
modern Devanāgarī (according to M.M.C.).

Plate-VI(obverse),begginning from the 13th. line.

(the passage regarding the grant)

- 1(=L.13,Pl.) Śakanṛpateratītesu paṃcādhikesu trayoda-
- 2 śasatasambachcharesu caturddasāadhanādhipatītyādibirudābalī-
- 3 birājamānaḥ Śrīmān Nṛsimhadebanṛpateḥ svarājyasya aṣṭānke
- 4 abhiliḥyamāne Caitre māsi śukle pakṣe trayodaśyām tithau
- Rabibāre Bā
- 5 rānasi Kātake biścakai bhābedaka samaye Śricarane bhitara-
- nabara kanyā-maṇḍapa
- 6 bāṅkiāe bijayasamaye duāra-parīkṣa ~~mahāpātra Narendradāsa~~
- ~~Cakrabartī~~ Gadeśvara Jenā budhā-lenkā Lāṇḍu-
- 7 Sanimīśra bhaṇḍāriā thāu poro-parīkṣa mahāpātra Narendra-
- <sup>deba</sup> Cakrabartī
- 8 mahāpātra Naraharidāsa Praharāja mahāpātra Śrīpati Maṅgala
- rāja a-
- 9 badhārīlā tā / e porośrīkarana Svapneśvara Māhāsenāpati
- Baidī Māhāsenāpa-
- 10 tī mudalena mahāpātra Naraharidāsa Praharājakaika Kinari
- grāmara nāma Bijaya-Na

\*The text of the inscrip. follows the Nāgarī transcript of M.M.C.  
The writer of the present thesis is <sup>su gasta</sup> responsible for the amend-  
ations in the foot notes . L.2-read bhubanā-for dhanā;cp.No.8.

L.-5-(after Śricarane)read puḍānantara or puḍā utāru,cp.No.8.  
L. 9 - tā/e - doubtful.



- 11 rasimhapura catuḥsimāsamākrānta-śāsana kari  
debā / Kalabhora utara-khaṇḍa-madhye Ki-
- 12 nari grāmara nāma Bijaya-Narasimhapura /  
Rāutapadā pākḥara rasambandha jita ciārīsa
- 13 paṁcāsa mādha 450 Cāṇḍalo pākḥara rasambandha  
ciārīsapamcāsa mādha 450 gā
- 14 brihi abadāna madhya-kari jita naasa 900  
mādhakai porośrīkaraṇa Baḍa(i?)dāsī
- 15 Mahāsenāpatira sīmā-kalā-pramāṇe / asya  
grāmasya pūrbba sīmā / Malae grāmara
- 16 Kapileśvaradebaṅkara deulara paścima  
Bibāda-Soladandāra Baḍa-Kamkadā-dandāra
- 17 arddha ādikari Āḍala grāmara Soladūira  
paścima sārḍha Kamkadālunḍādandāra a-
- 18 rddha ~~nādikari Āḍala grāmara Soladūira paścima~~  
Cuāpādi grāmara anāibrksabhūira cattara  
dandā -arddha-paryyanta sīmānamādi-
- 19 kṛtvā / dakṣiṇasīmā / Bhākārasāhigrāmara  
cakaliā alandā biāli otvabhūira u-
- 20 ttara dandā arddha Bathapadāgrāmara utara  
rāchchara arddha Basākhaṇḍagrāmara dosīmānta bam-

-----  
Lines 12 & 13- read cāsambandha for rasambandha ; L.14-  
Baidī(cp.line 9)for Baḍa(i);L.18- read utara for cattara.  
Read ~~l~~ (retroflexed) for l in birudābali(L.2), śukle(L.4),  
Maṅgala(L.8),Malae(L.15),Kapileśvara & deulara(L.16),  
cakaliā(L.19), biāli(L.19),kalumā(L.21),pānīśilā(L.22).  
Between L.12 & 13 insert - Plate VI, reverse.



## Serial No.7(contd.)

- 21 dha upara nāapathara kalumādikari Laṅkābadagrāmara  
uttara~~K~~ Gā-
- 22 līnaira ardha ~~Kulundagrāmara~~ Mukulundagrāmara  
naitada pāṇisilā khambhāra pūrbba-
- 23 hida paryyanta sīmānamādikṛtvā / pāścima sīmā /  
~~Mukulundagrāmara~~-
- 24 ra pūrbba Pātua-ghāira Koṇābandhara bada baragacha  
Bokaṇagrāmara pū-
- 25 rba dosimā paḍiā-basata-arddha ādikari Saṃghadā  
grāmara Khaju-
- 26 riā yoda pāścima-tada e grāmara basantara pūrba  
dosimā rāchcha a-
- 27 rddha paryyanta sīmānamādikṛtvā / uttara sīmā /  
Ulatapura-śāsanara
- 28 daksina Kamkadā-joda-arddha ādikari Bālapura  
grāmara daksina
- 29 Alakṣepadāra madhyaka daṇḍāra arddha Atṭahāsa-  
pura śāsanara daksina Rondoī
- 30 daṇḍāra bandha-paryyanta-sīmānamādikṛtvā / ebaṃ  
catuḥsīmāsamākrānta Kalambhora utta-

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L.22-Read khammāra for khambhāra; L.25-read yoda for yoda  
cp. joda(L.28); read <sup>for</sup> basantara (L.26) basatara ; read 1  
(retroflexed) for 1 in Bālapura(L.28), Kalambhora(L.30) (?) .  
L.22 . text - naitada .



## Serial No.7(contd.)

- 31 rakhaṇḍa madhya madhya/sīnaḥ naasa 900 māḍha-  
parimita śāsanākhyā Bijaya-Narasimhapur
- 32 ranāmanam Kimnarigrāmaṁ svāyurārogyaiśvarya-  
sāmraḥjyasamrddhaye mahāpātra Naraharidā-
- 33 sa Praharājāya sajala-sthala-machcha-kachchapa-  
pādapāranya-bālukā-bhitasahitamā-
- 34 candrārkaṁmakarīkṛtya prādāt / asya śāsanasyāṁgatayā  
Kaṇḍinyagotrāya Ia-
- 35 jurbedāntargata-Kāṇvaśākhaikadeśādhyāyine  
śāsana-tāmrādhikāriṇe Śrīman-mahāpātra-~~...~~
- 36 sandhibigrahika-Svapneśvara-nāmadheya-Brahmanāya  
grhabātāsahitam bāticatustayā /

## Plate VII

- 37 etattāmrālekhaka-Durgādāsa-Senāpater bāstusahitame-  
tadarddham / maddānaphalasi
- 38 ddhyartham tadrakṣāphalasiddhaye / maddharmah ~~...~~  
paripālyeyam bhūmarācandratāarakam /

\* \* \* \* \*

śubham bhabatu / śubham bhabatu / śubham bhabatu/ŚrīŚrīŚrī

L.31-read madhyam adhyāsīnaḥ for madhya madhya/sīnaḥ (cp. J.A.S.B. Vol.LXV (1896),Page-229- A copper plate inscrip. found in Kenduāpatnā of Nṛsimhadeva II of Orissa(A.D.1296) ), Plate VI, obverse, line 2).The words of this page are not indexed. The l of jala, sthala. phala<sup>etc.</sup> are retroflexed in modern Oriya & y of Yajur is pronounced like j . In the space marked with \* signs,there are 8 more verses like the one in lines 37-38.



Serial No. 8<sup>1</sup>

J.A.S.B.Vol. LXIV,(1895)part I\*,Page 151.

A Copper plate inscription found in the Śaṅkarānanda Math  
(to the south of the Jagannātha temple),Puri,  
of king Nṛsiṃhadeva IV(A.D.1395 ? or 1396 cp.Ind.Ant.25,285)

In the 22nd Anka(=18th.regnal yr.of the king)  
Language-partly Sanskrit & partly Oriya;Script-<sup>Proto-Bengali</sup>Intermediate  
<sup>mixed with</sup>between modern Devanāgarī & 10th.century Kutila.

The portion ~~in~~ in Oriya is given below with the date etc.  
in Sanskrit;Plate-VI, Obverse,Line 19th.& onwards.

- 1 Śakanṛpateratīteṣu soḍaśādhikeṣu  
trayodaśaśatasambatsareṣu ca-
- 2 turddasābhubanādhīpatītyādībirudābalībirājamānaḥ Śrībīra  
Nrasimhadebanṛpatiḥ svarājyasya dvābīṃśatyāṅke abhīlikhya-
- 3 māne Bichā śukla ekādaśyām Maṅgalabāre Bārānāsi-Kātake  
Śrīcarane bhitaranabare puṇānantara . . . tara bi-
- 4 jayasamaye pārśve Mahāpātra Kṛṣṇānanda Sāṁdhībigrahi-<sup>ka</sup> Māha  
pātra Lāṇḍu Ratha . . Mahāpātra Gopīnātha Sāṁdhībigrahi-
- 5 ka Pātra Bhubanānanda Sāṁdhībigrahika Pātra Siddheśvara  
Jenā Dvārāparikṣa Tribīkrama Sāṁdhībigrahika...Senādhyakṣa  
eteṣu
- 6 sthīteṣu Śrīkarana Bīśvanātha Mahāsenāpatī gocre  
abadhāyita mudala Śrīhastana ...Debarathācāryyāya bhūmī

\* Pages 128-154 Two Copper plates . . . by M.M.C.

The text of the inscrip. follows the Nāgarī transcript of  
M.M.C.;the present writer<sup>after examining the facsimile suggest</sup> is responsible for the emendations  
in the foot notes.Read Nṛsiṃhadebanṛpatī(L.2),abadhārita  
mudala<sup>ya</sup>(L.6).

I. Another edition of this record with plates, awaits publication in E.9.



Serial No.8(contd.);Pl.VI,reverse.

- 7 data bhū<sup>1</sup> trimsatbātīparimitabhūminimittam asmin rājye  
 trayobimsatyāṅke Bichā dvitīya kṛṣṇasaptamī Panditabā-  
 8 re Debakūṭa-katake Śrīcarane puṇānabare<sup>2</sup> japa samaye<sup>3</sup>  
 pārsve Pātra Māhamuni Purohita Dvārapariksā Tribikrama  
 9 bigraha Budhā-lenkā Somanātha Bāhinīpati Bhitārabhandāra-  
 adhikārī Narāhari Samdhibigraha<sup>4</sup> thāu Puro-Śrīkarana  
 10 Bisvanātha Māhasenāpti-gocare abadharita mudale Deba-  
 rathācāryyaku Āthakhaṇḍa Koṭhadeśa Madanakhaṇḍabīsaye  
 Sāiso-  
 11 grāmāra<sup>5</sup> daci(?)ghare<sup>6</sup> Dakṣiṇa Rāḍasoo grāma e dui grāma  
 sāsana karī bhūmi sāe bāṭī debā/ e srāhi Mīnasamkrānti  
 12 daśī Śanibāre Nārāyanapura-katake Śrīcarane puṇā uttāru  
 bijekariāsibā-samaye pārsve Budhā-lenkā Somanā-  
 13 tha Bāhinīpati Bhubaneśvara Samdhibigraha Lakṣmanānanda  
 Samdhibigraha Bhitara-bhandāra-adhikārī Narāhari Samdhi  
 bigraha thā  
 14 u Dvāra-pariksā Tribikrama Samdhibigraha gocare abadha-  
 rita mudale  
 e māsi Puro-pariksā Māhapātra Gatesvaradāsa Śrī-  
 15 candana āge abadhārīta<sup>7</sup> ~~ux~~ ājñā boilā mudale Debarathā-  
 cāryyara Sāisa Dakṣiṇa-Rāḍasao ca(e) dui grā-  
 16 ma Koṭhadeśa Ugreśvarādebāṅkara deulī-bhūmi deula  
 madhya-karī catuḥsīmāsamākrānta sāsaneke  
 17 paṭā debā/Oḍamolo Madanakhaṇḍa-madhye Sāiso grāma brīhi-  
 abadāna

1 <sup>drop</sup> bhū; 2 <sup>cf</sup> read puṇānantara; 3 <sup>in l.3</sup> bijayasamaye; 4 <sup>in l.3-4</sup> Samdhi-  
 bigraha; 5 grāma; 6 dakṣiṇare; 7 abadhārīta; 8 hoilā(?).

L.7 - read dvitīyā.



## Serial No. 8 (contd)

madhya kari kothabyāpā-

- 18 rara bhāga tinisa bāisa mādha 322 kaj Puro-Śrīkarana  
 Bisvanātha Mahāsenāpatira pa-  
 19 dihana(?)tha<sup>1</sup> Mathi Nāekara sīmā kalā pramāṇe e grāmara  
 pūrba sīmā / Bhagabatīpuraśāsanara paścima Mandrapra-  
 20 bhā dandā adha ādikari Bāngariso-grāmara puba-kona  
 Podāpedā-pokhurira dvijala<sup>2</sup>paryyantake sīmā / U-  
 21 ttara sīmā / Bāngariso-grāmara daksina Cidicidi bātira  
 utara dandāra adha Brāhmanara<sup>3</sup> bātira timu-  
 22 ndi gopatha adha ādikari Bāingani-nadi<sup>4</sup> harāga<sup>5</sup> harāga<sup>4</sup>  
 iham<sup>3</sup> adhā soi paryantake sīmā / paścima sīmā / Rāda-  
 23 sao grāmara pura(ba) Bāingani<sup>6</sup>adira adhā soi ādikari  
 naipari Gopināthapūra-śāsanara nadi-tadā  
 24 āmba-totāre<sup>5</sup> daksina-kona Kuciā-ghāira gopatha adha-  
 paryanteke sīmā/daksinasīmā/Gopināthapūra<sup>7</sup> harāga<sup>4</sup>  
 25 adhākari Bhagabatīpura-śāsanara Gopināthapūra-śāsanara  
 timundi gopathara ardha nai-utara-kūla-paryanteke sīmā/  
 go<sup>5</sup>catuh-  
 26 sīmā-samākṛanta-grāmekā/e bisaya-madhye Rādasao brihi  
 saika<sup>6</sup>abadhāna<sup>7</sup>madhyakari majhi-(?)ghaḍara Purusottama  
 prasāda-nabara-bhā  
 27ga sae-satāisa mādha<sup>8</sup> 127 kaj e sīmā kalā pramāṇe e  
 grāmara pūrba-sīmā / Sāisogrāmara paścima Bāingani<sup>9</sup>adira  
 adhā-

Read 1 Padihatiya, 2 hijala, 3 bāhiā, 4 goharā, 5 totāra,  
 5 gām, 6 saika<sup>6</sup>, 7 abadāna. Read (in l. 25) madhyakari for adhākari.

For text - 'saikā' in line 26, 4 SKT. śatikā (= a tax per hundred).



## Serial No.8(contd)

- 28 soi ādikari deulibhumira daksina Rakatapātā-~~pata~~-dandā-  
ardha-paryanteke sīmā X <sup>utara</sup> ~~sīmā~~ / deulī bhumira  
daksina Rakatapātā-dandā
- 29 ra adha ādikari Bārago-nai-adhāsoi-paryanteke sīmā /  
paścima sīmā / Bijaya-Lakṣmīpura śāsanara pūrba Bārago-  
nadī-adhāsoi
- 30 ādikari Gopināthapura śāsanara~~ra~~Sudunāghāi bandhatala  
gopatha-adha-paryanteke sīmā / daksina sīmā /Gopinātha-  
pūra śāsanara uta-
- 31 ra(     \*) naikūla āmbatotāra paścima gopathara adha  
Bāinganiānaira adhā-soi-paryanteke sīmā //gā<sup>1</sup> catruhsīmā-  
32 māsamākrāntagrāmekā / e bisaya madhye Ugresvaradebaṅka-  
ra deoli abadharita-mudala-pramāṇe bhumi t<sup>1</sup>imsa bāṭi 30  
kai e sīmā-
- 33 kalā-pramāṇe e grāma pūrba-sīmā Bāngariso-grāmara paści-  
ma Bāinganiānai ādikari Bāliāgrāmara pūrba naikula  
34 gopatha-adha-paryanteke sīmā / utara sīmā /Bāliāgrāma  
daksina-kheta-mundara Bohāladandā ādikari Bārago-nadī-
- PLATE VII(Seven), obverse
- 35 ra ard<sup>d</sup>ha-paryanteke sīmā /paścima sīmā/Bi(j)aya~~X~~-Lakṣmīpura  
śāsanara para<sup>2</sup>Bārago-nadīra adhā-soi ādike sīmā /

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\* M.M.C. notes that The name of the river is omitted and  
space left blank . Read 1 gā, 2 puruba & retroflex l in  
deulī(L.28), tala(30), kula(31), deoli(32), kula(33), Bohāla(34)  
Read Bāinganiā(L.33).



## Serial No. 8(contd.)

- 36 daksina sīmā/Rāḍhasoogrāmara utara Rakatapaṭādandā-arddha  
 paryante sīmā/ gā<sup>2</sup>catuhsīmāsamākrāntagrāmaika //
- 37 gā grāma-tiniki jita ciārīsa-cālīsa-na māḍha 449 bhumi  
 tirīsa bātiki catuhsīmākrānta yalastha(la)
- 38 machakachapapādapāranya madhyakari ācandrārka-thāi-  
 kari Debaratha Ācāryyaku deula Ugresva(ra) de<sup>2</sup> madhyakar
- 39 catuhsīmākrānta sasana data patāka //Ātrayasagotrāya  
 Yarjube(dā)ntargata<sup>3</sup>Ānvasākhaikadeśādhyāyine Debaratha-
- 40 Sarmāne Brāhmanāya Ātre<sup>3</sup>sagotrāh Śrīmān Śrī Narasiṃ(ha)-  
 debabarmma Odamolo-Madanakhandabisaya-madhyā(?)madhyā
- 41 si<sup>4</sup> yathālikhita-catuhsīmāsamākrānta-sa(ja)lasthalamacha  
 kachapapādapā(ra)nyabālukābhitasahita-Sāisogrāmā<sup>5</sup>-Da
- 42 ksinaRāḍasaogrāma etat-grāmadvayam ācandrārka<sup>5</sup>makarikṛtya  
 prādāt // śubhamastu // asya śāsanasya sāngatayā
- 43 tāmrādhikārīno Narahari-Sanibigrahikasma<sup>5</sup>/ etadgrāma-  
 mahājana<sup>6</sup>bhāga-byabasthaya e kāmā<sup>6</sup>e tāmrālekha-  
 Gurudāsa-Senāpateḥ etad<sup>6</sup>arddham /

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Read 1 gā, 2 deula, 3 Yajur, 4 madhyam adhyāsīnah, 5Narahari  
 San(dh)ibigrahikasya, 6(text doubtful & incomplete), \*Ātreya.  
 Retroflex l in cālīsa(L.37), yala(37), sthala(37), deula(38),  
 Odamolo(40), sa(ja)lasthala(41); read yala(37) as jala.  
 Of the Skt. portion of Serial No.s 7 & 8, the proper nouns  
 & Oriya words, if any, have been indexed .



S.I.I.VI(five), NO.II76(A.R.NO295 of 1896)

Cp. ibid NO.II80 (The Telugu version)

On the 10th pillar in the Tiruchuttu Mandapa

Kurmesvara temple at Srikurman, T-Chicacole, D-Ganjam

Lines-I to 11, North face, Ls. 12 to 17, West face.

Language-Oriya, Script-Nagari. Date-A.D.1403.

- 1 sidhi Gaṇeśaya namaḥ sambat 1459 // sā-
- 2 ke // 1325 // samaye // sarbbadhārīnāma sam
- 3 batsere // Paṭanāurakatake // Byāsa U-
- 4 pādhyāko paṇati // Bisṇudāsa Upā-
- 5 ko<sup>2</sup> nāti // Paigu Upādhyāko putrah //
- 6 Kāṇṇa byāpārī Laḍau Usuratāna<sup>3</sup>-
- 7 ko bhāī Risidāsa Kurmaksetra<sup>4</sup> ākham-
- 8 da dipa data ghodābanijārā Risidā-
- 9 sa Nāyeka Śrī Kurmanātha carana śara(ṇa)
- 10 Śrī Narasihacarana śaraṇa // subam
- 11 mastuh //
- 12 Dirarghāsi Gopālabhoi Pallabhoi duhika
- 13 ra gocare dila cheli<sup>(.)</sup> sata<sup>5</sup> 100 // yethakī
- 14 nītya dibā ghī ādalekhai barsakai cāra
- 15 puti<sup>4</sup> dāsa māna yehilekna prati srahī
- 16 Kurmanāthadeba pra(be)śa karībā // ye dharāma Tī
- 17 rupati Śrī Baisnava rakṣa

Read 1 Gaṇeśāya 2 Upā(dhyā)ko 3 Laḍau Suratāna- 4 kṣetre 5 śata  
6(nagare) pra(be)śa etc.

L.1 - sambat may read sambatu; L.3- text - paṭana etc.

In this thesis, this appears to be the only inscription in a Northern Script which orthographically distinguishes between b & v and represents 'kh' by the symbol for ṣ; cp GL, P.2 & Padumavati (by L.D., London 1949), P.1 - last line, cp. S.V, P.130 - pākḥāni (stone) & P.58 - bhaṣī (bhaṣī) (having eaten).



S.I.I. VXX NO. I244(A.R. NO. 362 of 1896)

On the 47th pillar in the Tiruchuttu Mandapa of the  
Kurmesvar temple at Srikurman T.Chicacole, D.Ganjam

Date-A.D. 1307, March 19, Sunday.

In the 33rd Anka (27th regnal year) of Narasimhadeva II (2nd)

Language-Oriya, Script-Telugu.

- 1 Vira Śrī Narasimhyadēvara vijayarājya sam-
- 2 vāṁtsara 33 anka srāhi Caitra' śuddha paurṇamī
- 3 ravivarē Kalīṅgaparīkṣa Mahāpātra Gaṅgādharadāsa
- 4 Praharajamkara<sup>2</sup> adhikarē ēhāmkaṛa śiṣṭu Śrīkūṭṭmāra
- 5 bhōgaparīkṣa Kalīṅga-mā<sup>3</sup>(ju) Gaṇḍa Sāhasamamallam
- 6 kara<sup>4</sup> datta taṁbābēṁṭi sēvata<sup>5</sup> cāmara Śrī Kūrmma-
- 7 nāthadēvamkara ubhayadhūpē dharibākum<sup>6</sup> i kṣētrara
- 8 Bhadrāsānira vōṁsūrāsāniki nitya dēulē basā-
- 9 vanabhatu I māsi<sup>7</sup>pāthā 15 bidiyā 30 baṁttana
- 10 basāku gaṇḍamākei bhūmi dilā mānate ē be-
- 11 vasdhā ācamdrārka sdhāyi karīm Śrī Kūrmanātadēbam-
- 12 kara bhamdāraku padmanidhi dilā gaṇḍamada 12 ē bha-
- 13 tapithā bidiyābartana bhōgakarī ācamdrārka sdhā \*

Read- 1 caitra 2 praharājamkara 3 Kalīṅga-māgji 4 Sāhasa-  
mallamkara 5 sveta 6 dharibāku .

L. 3. text- ravivarē, L. 4. ēhamkara, L. 8. mōu, L. 11- nata dēbam

The inscription is left unfinished. Its text is based  
on the tentative transcription originally prepared in  
the office of the Govt. Epigraphist, India. It is noticed  
by R.S. Rao in J.A.H.R.S. VIII. P. I. Page 48.



Serial No. 11.

No. 2 on the right side of the door way in the ~~the~~ the temple of Mahādeva (Lingarāja) at Bhuvaneśvara .

J.A.S.B.LXII(1893);(text, trans. etc by M.M.C.)

In Samasta Anka year 4 of Kapileśvaradeva

(Dt. 1436A.D. acc. to M.M.C.)

1Śri Bira Kapilesaradeba Mahārājāṅkara bije rājye Samasta 4  
Anka śrāhī

2 Mithuna Samkrānti kṛṣṭa 9 Maṅgalabāra Kṛtibāsakātake  
bhitara puja abakāse

3 Rāeguru Bāsu Māhāpātra Bhubanesara Māhāpātra e duihe  
āsi lihāile e

4 duhasara gocaro āgyāṁ boli hoilā āmbhara Oḍisā-~~raja~~  
rājye jete rājā

5 mūla sabuhem rājāṅkā hite brati ye āpanā sadācāre thibe  
asad mārge

6 na rahibem rājāṅka anahite bratile rajābāhāra kari  
tāhāra sarbasa hari /

-----  
In the transcript given above M.M.C. does not distinguish  
between l & ḷ, sometimes between n & ṇ & between y & ŷ;  
on the evidence of facsimiles of contemporary inscriptions  
we should distinguish bet. the pairs of letters cited above;  
so read Kapilesara(L.1), Maṅgalabāra(L.2), mūla(L.5) with  
retroflexed l symbol & āpanā with retroflexed n symbol & ŷe  
(L.5) with derivative y symbol .  
Read duhīṅkara gocare(L.4) for duhasara gocaro & rājyabāhāra  
(L.6) for rajābāhāra .



(To follow Serial No. 11)

A fresh reading of the same .x

- 1 Śrī Bira Kapīlesaradeba Māharājānkara bije rājye Samasta  
\* 4 (Anka śrāhī)
- 2 Mithuna Samkranti kriṣṭa 9 Maṅgalabāre Kritibāsakateke  
bhitara(pujā abakāse)
- 3 Rāeguru Bāsu Māhāpātra Bhubanesara Māhāpātra e duihe āsi  
(lihāile e)
- 4 duihāri gocare āgyām bolina hoile āmbhara Oḍiśā  
ra(jye jete rājā)
- 5 suna sabuḥem rājānkra hite bratī ye āpanāra sadācāre  
tḥibe (asad mārge)
- 6(na rahibem rājānka anahite bratī)l(e)rājā bāhāra kari  
tāhāra sa(rbasa hari)

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I sent, with my emendations, to the Supdt., Orissa Museum Bhubanesvara, the readings of the two Oriya inscriptions (Serial Nos 11 & 37 of the present thesis) of the Lingarāja temple at Bhubanesvara edited by Mr. M. M. C. in the J. A. S. B. 1893, P. 106. In compliance with my request the same authority has sent me the text of the inscriptions referred to, as deciphered by Mr S. N. Rājaguru, the Asst. Curator of the said Museum. This fragmentary text is transcribed above. The portions enclosed in brackets are taken from Mr. M. M. C.'s reading. Mr Rājaguru writes "It seems that they (the aforesaid inscriptions) were subsequently removed from the temple wall. A fragmentary inscr. is now preserved in the Archaeol. office"



J.A.S.B.Vol.LXII(1893),Page 92(text, trans. etc.by M.M.C.)

Antiquities of Orissa by R.Mitra(1880)Vol.2,P.165.

In Samasta Anka yr. 4 of Kapilesvaradeva(A.D.9-12-1436  
acc. to M.M.C.)

No. 3 on the left side of the JayaVijaya door way in the  
temple of Jagannātha at Puri .

- 1 Bīra Śrī Pratāpa Kapilesvaradeba Māharājānkara bijaya rājye  
X Samasta 4 Anka śrāhī
- 2 Dhanu amābaj Sauribāre Śrī Puruṣottamakātake Paramesvarānka  
darsana samae Mahāpātra
- 3 Kakāi Sāntarā Mahāpātra Jaladhara<sup>S</sup> Narendra Mahāpātra  
Gopinātha Mangarāja Mahāpātra
- 4 Kāsibidyādhara Mahāpātra<sup>M</sup> Belasvara Praharāja Mahāpātra  
m Lakhana purohita Patanāyaka Dāmodara mahā-
- 5 senāpatī thāi paramesvarānka śricarana agrate bhogapariksā  
pātra Agnisarmā-mudrahastara goca-
- 6 re boilā mudale Śrī Puruṣottamadebānka deuladvāre lekhanā-  
karibā āmbhara Odīsā rā-
- 7jyara lona-kaudī-sulakara nyāyya chādili chādili chādili  
ehā rāja hoi je langhai se Śrī
- 8 Jagannāthadebānku droha karai

See the remarks in the foot note of S.No.11 which apply  
mutatis mutandis to this inscription;so read with retroflexed  
1 symbol- Kapilesvara(L.1),Jaladhara<sup>S</sup>(L.3), deola or deula(L.6)  
sulakara(L.7)&with retroflexed n symbol -Lakhana(L.4) .  
R.M. reads Somabāre(L.2),Mangalarāja(L.3),Bisvesvara(L.4),pari-  
chā for Sauribāre " Mangarāja " Belasvara " pari-  
ksā(L.5); for Jaladhara<sup>S</sup> cp.Jalesvara in M.P. Page 44.



S.I.I Vol.VI. No.1089 (A.R.No.340-A of 1899)

~~ramat~~  
On the 44th./pillar of the Verandah round the central  
shrine of the L. N.temple, Simhacalam .

1 Śrī Bira Śrī Gajapatī Gau-	16 rā 4 pulli? 2 ārisā 4 pa . 2
2 desvara Pratāpa Kapile-?	17 . . . . . kapurākānti
3 svaradeba Māhārājānka-	18 ra pāattu?pitā goti? 22 . .
4 ra bije rājye Samasta	19 kurā 3 pāna 2 guā 5 ete
5 28 śrāhī Bicchā sūkla 13 Bu-	20 kaku data bhuidāna?ye pāta?
6 dhabāre Bānarāsī-Kaṭe-	21 . . . . . pandā ?
7 kara Mallīnatha Māhāpātrānka-	22 . . . . .
8 ra poḍ Kalinga-dandapāta-parī-	23 . . . . .
9 kṣā Māhāpātra Śrī Bīrisīdāsa?Sa-	24 . . . . .
10 nimigrankra adhikārara behe-	25 . . . . . e desaku bhāna
11 ranānka bīdiyamāne ehānka data-	26 pramāne pramesrunkara bho
12 dibasara arṇe?Posa pune-	27 gaku hoilā ehā je harai
13 i abakāsa apasare bhoga-	28 Śrī Narasiṅghanāthānka? dorc
14 lāgi hoiba e bhogaku na(?=ru)	29 ho karai e grāmaku Narasi-
15 ti pata 2 . . . . . koho? -	30 Ņghanāthadebe rakṣā ŚrīŚrīŚrī

In L.s 1-3 Gaudesvara & Kapilesvara may read Gaudesura & Kapilesura ; In L. 5 SII has 18 in place of 28 ; For the reading in L.6(after bāre)cp. J.B.O.R.S. Vol.31-32(1945-46) " Surya-vamsi kings of Orissa"-G. Ramdas,Page,186,Appendix A No. 4 ; L.12 reads Magha acc. to ES.I.I. L.17- kapuru-(533).



Serial No, 14 .

J.A.S.B.Vol.LXII(1893)-M.MX.C.;Anti.of Orissa-R.M.

In Samasta Anka year 19 of Kapilesvaradeva ;

(Dt.12-4-1450 acc. to M.M.C.)

No. 2 on the right side of the JayaVijaya door way in the temple of Jagannātha at Puri .

- 1 Bira Śrī Gajapati Gaudeśvara Pratāpa Kapileśvaradeba
- 2 Māharājānkara biḥe rāḥye Samasta 19 (Anka śrāhī Mesa amā-
- 3 bai Rabibāre Malikā Parisā diga-biḥe kari bāhuda katakāi
- 4 Śrī Puruṣottamakatake bira-monoḥi biḥe samae śricarana-
- 5 agrate kothaghara-sāntarā parikṣa mahāpātra Raghudeo Narindra
- 6 janāim chāda karāilāku āimgām hoilā Śrī Puruṣottamara
- 7 Puṇḍarikṣa-Gopa sādhi deli ethaku ye abā lamghai se Jaga-
- 8 nāthadebaṅku droha karai e mudale Kelāi Khunṭiyā lihāilā/

R.M.reads parichā(L.5)for parikṣa, puṇḍarikagopasāti<sup>delu</sup> for Puṇḍarikṣa-Gopa sādhi deli(L.7),mudala for mudale(L.8),Raghu Deyāna for Raghudeo(L.5);munahi for monoi(L.4) .

The remarks in the foot note of S.No.11 apply also to the text as given above ; hence substitute the retroflexed cor<sup>re</sup>late of l and n in Kapileśvara(L.1),monoi(L. 4), janāim(L.6), kelāi<sup>delu</sup>(L.8);read ye for ye(L.7).

Is the word Puṇḍarikṣa(L.7)connected with Puṇḍarikākṣa(=Viṣṇu)?



Serial No. 14(fourteen) \*

No. 2 on the right side of the Jaya Vijaya door way  
in the temple of Jagannātha at Puri .(The  
following text is based on the reading  
from the estampage.)

- 1 Bira Śrī Gajapatī Gaudeśvara Pratāpa Kapīlesvaradeba
- 2 Māhārājāṅkara bije rāye Samasta 19 ōka śrāhi Mesa amā-
- 3 bai Rabibāre Malikā Parīsā dīga-bije karī bāhudā kṛṭakāi
- 4 Śrī Pr̥sotama-kṛṭake bira-monoi-bije-samae Śrī carana
- 5 agrate Koṭhaara-ānta(?)ra-parīkṣa Māhāpātra Raghudeo Narīndra
- 6 janāi chāda karāilāku āigā hoilā Śrī Pr̥sottamara
- 7 Puṇḍarīkṣa Gopa chādi delu <sup>ethaku</sup> je abā laṅghai se Jaga-
- 8(nāthadebaṅku droha)karai e (mudā)l(e) Ke(lāi Khunṭiyā)
- lihāi(lā)

-----

The portions of the text enclosed in brackets are inserted  
from the reading of M.M.C. .They are not legible in the estamp  
age.  
This estampage or impression together with the impressions  
of Serial NO.S 26 & 28 (and of some others) have been kindly  
supplied by the Supdt. Orissa Museum.  
L. 4 - kṛṭ - cāraṇa for carana



Serial No. 15.

VI

S.I.I.Vol. ~~XXX~~ No. 1155 (A.R.No. 363-~~XI~~ of 1899)

On the west wall of the Mandapa in front of the ~~II~~ Alvar  
shrine, Laksmi-Narasimhasvamin temple, Simhachalam, Vizagapatam.

- 1 Bira Śrī Pratāpa Gajapti Ga -
- 2 uḍesvara Pratāpa Kapile-
- 3 svaradeba Māharājāṅka-
- 4 ra biḷe rāḷe Samasta
- 3 sata(?) 22 śrāi Śingha suka-
- 6 3 Somabāre Kalinga da-
- 7 ṇḍapāṭa parīksā

-----  
The inscription is incomplete or it is partially reproduced  
in the impression .

L.5- 22 may read 32; Singha may read Simha .

L.5- text- śrāhi for śrāi .

L.6 - Kalinga may read Kalīṅga .



Serial No. 16 .

S.I.I.Vol.V,(1926)No.1006(A.R.No.141 of 1896).

On a pillar which contains ,among others, a Skt.inscrip.  
of Anantavarma Codagangadeva, standing to the right of the  
entrance in to the Central shrine in the Mukhalingesvara  
temple at Mukhalingam, Parlakimedi Taluk, Ganjam district.

North Face, Bottom.\*

5 Bira Śrī Gajapti Gaudeśvara Pratāpa

6 Kapileśvaradeva) Māharājāṅka

7 ra bije rāje Samasta 24 srā-

8 i Mīna sukala 13 Soma-

9 bāre Śrī Madhukesvaradeaṅkra

10 dhipadhūpu bisāke ā(?)jarāmra

11 data kari gāi pale d(i)lā

12 Āthagada Parikṣā Ramāi

13 Jena . . . . (du)hāṅka

14 la gāi pale(?) / Yethiki te-

15 te kāla prati srāhi . . .

16 . . . . . kāle

17 jeje hoi / ehā je

18 haroi pramesraṅku droṅka-

19 ha karoi (/)

\*Above this is carved ....an image of a man standing to the  
left and facing the entrance in to a shrine ; above this image  
there are the first four lines of the inscription; this part  
seems to contain a Skt verse according to the transcript of Mr.  
G. Ramdas. This part ~~is~~ of my photo print is very much illegible.  
For a different interpretation see J.A.H.R.S. Vol. III, Pages 207-8.  
The blank portion (L.13) reads in SII- dhāṅku jārita, (?jibita);  
& L.16 reads there - pu 5 . ja . tekale.



S.I.I.Vol.VI, No.1152(A.R.No.363-VIII of 1899)

On a round pillar in the Mandapa in front of the Alvar  
shrine, L.N.temple, Simhacalam .

- 1 Bira Śrī Gajpaptī Gauḍesvara Praratāpa Kapile-  
2 svaradeba Māhārājānkara bije rāije Sa-  
3 masta 25 śrāhi Tula sukkala dasami Somabāre  
4 Māhāpātrā Hari Śrīcandanāṅka adhikāre bhogaparikṣā-  
5 (ksā) Gurudāsa Jenā adisthāṇe Śrī Narasinghanātha  
6 (de)baṅku sakāla mājanā abakāsaku bhoga bhiāi-  
7 (lā) cakā eṇḍāri du 2 i sāre āpāṇḍara paṇā kuñcāe ethuku  
8(ga) bhiālā bhoga-parikṣā-basāṇa māsi cha 6 ṭaṅkā lekḥāem,  
9cāri nrimālyaku tā sahite ehā bhoga-parikṣā hoi je harai  
10 se Narasinghanāthadebamṅkara dorehā e dharamuku  
11 Śrī Narasinghanāthadebara ichā Śrī Śrī Śrī

-----  
L.8 (ga) may read (ja) ; L.10 in debam m represents the  
Anusvāra sign with a slanting stroke below it ; cha in  
ichā(L.11) & cha in cha 6 ṭaṅkā(L.8) are orthographically  
different in the impression ; the latter looks like the  
ksa-symbol ; L.10 the <sup>last</sup> word reads dhararmuku in the impression



S.I.I.Vol.VI;No.1151(A.R.No.363-VII of 1899)

On the south wall of the Mandapa in front of the Alvar  
shrine, L.N.Temple, Simhacalam.

- |                                 |                                |
|---------------------------------|--------------------------------|
| 1 Bīra Śrī Gajapati Gaude       | 10 chāmure/niti nācibāku/nā    |
| 2 śra Pratāpa Kapilesaradeba    | 11 cunī 2 Samodramānkāsānikī   |
| 3 Māhārājānkara bije rāi        | 12 bhāta goti 2 phuluāni       |
| 4 j ye / Samasta 28 śrāhi       | 13 niki bhāta goti 1 gāe bhā   |
| Kaliṅga da-                     | 14 ta 3 goti e prameśraṅka     |
| 5 nthapāta priksā Biresi        | chāmu-                         |
| Māhāpātra                       | 15 re niti khaṭibe /e bhāta ye |
| 6 nkara adhikāreṇa /Jiara bho-  | 16 abā priksā hoi harai se Na  |
| 7 ga priksā Tukhāi Sāsamalaṅka  | 17 rasiṅghadebaṅku droha ka    |
| 8 adistāne /priksā basāana      | 18 rai Śrī                     |
| 9 bhāta na gotiru / pramiśraṅka |                                |

The 1st line begins with a symbol (resembling the Telugu letter  $\text{ॐ}$ ) which may stand for OM ;

y in rāiye (L.3&4) and in ye (L.15) is the derivative y (pronounced like j); L.5-SII reads Bidesi for Biresi ; L.7 Tukhāi may read Dukhāi ; L.11(read) cunī 2 Samodra-mānkāsānikī; the peculiar symbol for (hi) in śrāhi (L.4) may be compared with the same symbol in śrāhi in the Oriya text of the Tamil-Oriya inscrip. ; L.14-the fig. 3 is written like Nāgari 6; L.s 10 & 14 chāmu looks like ksāmu in the impression .



Serial No. 18A.

Oriya text (in Oriya script) of the tri-lingual Copper-plate grant of Kapileśvaradeva, Bapatla, Dist. Guntur. •  
Dt. Saka 1380, (A.D. 1458), (In the 28th Anka yr. of the king.  
(Śākābde Vahudhānyanāmnī ganīte vyoma-ibha-vahni-indubhiḥ)  
Cp. A.R. 1934-35, P. 68; ~~XXIX~~ J.B.H.S. Vol. VI, P. 94-111 ;  
Sahakāra (Oriya Journal) Vol. (bhaga)-20, No. 9.

1 Meḍura thala madhye Belapāli pāim (?) ( / ) ( ā ) mbha

Karilanāmākhaṇḍe Āni-

2 tobhogyama daṇḍapāṭa mula-kothadesaru phedi Śrīhastā-

3 santake Gautaminadigarabhabhitara Singabrehalati purnā-

4 kāli smae Śrīhastā pāni chādilā bhumidāna ( / ) nānāgotra Brā-

5 mbhanāṅku Bira Śrī Gajapati Gaudesara-r-Nṇabakoṭi Karnnāṭa

6 Kalabaragesara Pratāpa Kapīlesaradeba Mahārājā-

7 ṅkara data ( / ) Jāgesarapura sāsana Belamapura sāsana Pratāpa  
Ka-

8 pilesarapura sāsana e tini sāsanaḥ bhā 40 lekhaḥ bhāga 120

9 bā ( n ) ti tolā jalabhumī madhyakari dei boilā e gāra bhumī

10 māpi ( tu ) mbhe sarbamāinnā chatiṣi ābadānā madhyakari

chādī bhātaka bho-

(2nd. side of the plate)

1 ga karāibā ( / )

The ( / ) sign which is not in the original indicates the probable end of a sentence. This sign may be shifted from L. 7 to L. 8 and put after sāsana. L. 1 may read— ~~Meḍura ( ? ) Meḍura~~ thalamadhye Belapāli phāṅki ( ā ) mbha Karilanāmā etc. ; the Rājā of Tekkali reads— Merusthalya madhye Belapilimāijā Karilanāmā khaṇḍe Au. L. 8— after 120 there is some letter.

\*An incomplete set of 10 plates-pl. No.s I to III, XI, XIII missing—



In the Ānka year 31 of Kapilesvaradeva (Dt. 12-7-1459 acc. to M.M.C.)

J.A.S.B., LXII (1893)

No. 3 on the right side of the Jaya Vjaya door way in the temple of Jagannatha at Puri .

- 1 Bira Śrī Gajaptī Gaudesvara Nabakoṭi-Karnāṭa-Kalabara  
gesvara Pratāpa Kapilesvara
- 2 deba Mahārājāṅkara bije rāj(y)e Samasta 31 nka śrāṇi  
Kakadā su 13 Grubāre Śrī Puru
- 3 sotamakateke dakhina ghare mājanā mandape bije smae  
abadhārīta āgyā(m)
- 4 hoilā mudale bho Śrī Jagānātha mohora bāhija abhyantara  
samasta ta tu jānu
- 5 mohora jete ratana padārtha achi se tohora / ehāu ābara  
āna dhana
- 6 achi mui Brāhmaṇa hāthare tāhā jete deipāra(i)  
tāhā debi
- 7 e bhumīkhaṇḍa tu jāhāku anugraha karu / mohora se  
ne pa ? . da

See also Antiquities of Orissa by R. L. Mitra, Vol. 2nd, P. 165.

Some readings by R.L.M. & by M.M.C. (cp. J.A.S.B. above)

L. 3 dakhinaghare(MMC), dakhina dāre(RLM), (dāre from dvāre)

L. 4 hoilā(RLM), boilā(MMC), L. 6, 1st word-yāsa(RLM), jisa(MMC)

In the impression it looks more like jāsa if not ye(or jāhā);

L. 7 (AFTER se) kebe nuhe(RLM), bepa . be(MMC)

L. 2. text - rāya [not rāj(y)e] . L. 6 - text - hāthara



S.I. I.Vol.VI, No. 793 (A.R. No. 278 of 1899)

On the 12th pillar in the verandah round the central shrine, <sup>Simhacalam</sup> Laksmi-Narasimhasvamin temple, T. & D. Vizagapatam.

Lang.-Oriya, Script-Telugu.

- 1 Vira Śrī Gajap<sup>ti</sup> Gaudēsvara Pratāpa
- 2 Kapilēsvaradēva Mahārājāmkara
- 3 vijay<sup>ā</sup> rāje Samasthu 32 Amka sra-
- 4 i Makara su 10 mi Guruvārē Kalim(ga)
- 7~~5~~ beharana bilyamana<sup>1</sup> Ci<sup>2</sup> Narasimhya(nā)-
- 8 thadēvamkara Jitakāra dēsa Ambikā(ra)-
- 9 ni Gamdiyasānira Pendoru-grāmare
- 10 Bidāna Rautrāya Mahāpātramka (rē)<sup>3</sup>
- 11~~9~~ igārī<sup>4</sup> Ci<sup>5</sup> Nārasihyanāthadēvamkara kā-
- 12 mdulu bhōgakū datta biri Sa 1 ana<sup>6</sup> Sakām-
- 13 ni (la)<sup>7</sup> 12 Jayyarē beharane dēbha<sup>8\*</sup> ubhaya
- 14 (du)pō sabure lui saba karaim
- 15 jā<sup>8</sup> harai āna kōha(i)<sup>9</sup> se Śrī Narasimgha-
- 16 nāthadēvamkara drohiyyā jā<sup>8</sup> āna kaha-
- 17 i tamārē<sup>10</sup> vamsaksaya hoi e
- 18 artthakū Śrī Narasim(gam)ghanā-
- 19 thadēva sākṣī Śrī Śrī Śrī

Insert lines 5 & 6

5 dāṇḍapāta parīkṣa Mahāpātra Go-

6 mādādevu Ratu(ya)mkara adikarē Kalim(ga)

Read: bidyamāne 2 Śrī 3 (ra) 4 adhikāre 5 Śrī 6 anna 7 Sa(sa)kā  
ni(ṭa) 8\* dēbā (dhu)pa gje 9 kaha(i) 10 tāhāra ;

L. 10 - text - Bidan; L. 14 - may read sabu beṭe for saba relui;

L. 15 - text - ji .

Ls 12-13 - may read 'Śrī Nara simgha - Jiyara beharane dēbā' for 'ana... dēbha'.



S.I.I.Vol.VI, No. 1150 (A.R.NO. 363-VI of 1899)

On the south wall of the Mandapa in front of the Alvar shrine, L.N.temple, Simhacalam, Dist. Vizagapatam.

- |                                  |                                |
|----------------------------------|--------------------------------|
| 1 Bira Śrī Gajapatī Gaude-       | 13 kase pañcabarna phula-cula  |
| 2 svara Pratāpa Kapīlesvara-     | 14 goṭṭie 1 ethiki barata-     |
| 3 deba Mahārājāṅkara bīje        | 15 na mālikī deula-beho-       |
| 4 rāije Samasta 33 śrāhī Mi-     | 16 rāra basāna bātamudā tī 3   |
| 5 thunā sukla E 11 Rabibāṅ-      | 17 ru goṭhāe 1 lekhāe ne-      |
| 6 re Viaradesadeu-               | 18 utiba māli . . . .          |
| 7 la adhikāra parikṣā Le-        | 19 . . . . . e cula            |
| 8 ŋka Udāsa Behorāṅkara a-       | 20 karibe e dha(r)ma ācandrā   |
| 9 dikāre deula-behorā            | 21 hoi tiba e dharmaku Śrī Ba- |
| 10 samudra diu Jenāṅkra āiṅ-     | 22 īsvama raksā eḷ jo hārai Na |
| 11 sṛ-kāmārthe Śrī Narasīmṅganā- | 23 ras(i)ṅganāthunḱu droho ka  |
| 12 thadeuṅku rātrīdihupa āba-    | 24rai Śrī Śrī Śrī              |

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Alternative readings-

L.5 sulla for sukla L.10 samudra diudi janāṅkra for Samudra diu Jenāṅkra, samudra diudi janāṅka acc. to S.I.I. ;

L12. tha deuṅkra rātri ~~āṅkra~~ etc. for tha deuṅku ~~rātri~~ rāti

1.s 14&17- goṭṭie & goṭhāe may read either goṭṭie or goṭhāe ;

1.22-~~Amend~~- eha je harai for e jo harai ;

L.18 <sup>May read</sup> Fill the blank- āna bālā ri ? or ana gallāri (acc. ~~to SII~~ to SII)

L.19 " " " - ṅgaksādikṣallātipaksā ? ( " " " )

( " " " " ) ṅgayā ba-sālī ta mayā ?



S.I.I.Vol.VI, No.1158(A.R.No.363-XIV of 1899)

On the same wall (see No.1157), L.N.temple, Simhacalam.

1 Bira Śrī Gajap̄ti Gaudeśra Pra <sup>lā</sup>	11 thikaraṇa Bira-Nāekara da-
2 pa Kapilesvaradeba Māhārāja-	12 ta cāara dharibā . . .
3 jānkara bije rāi <sup>2</sup> je Sama-	13 . . . . .
4 sta 33 śrāhi Kakadā saṅkrā <sup>(m)</sup> ti kr-	14 . . . . .
5 rṣṇa 7 Somabāre Śrī Jia-	15 . . koṭhakarāṇa-basāna.
6 radesadeula-adhikāra-	16 bhātaru bhātamū(dā) dui <sup>2</sup> nema
7 pariksā Le . . dāsa Be-	17 jābatacāndrāṇa thiba ehā
8 horāṅkara adhikāre bho-	18 je harai se Narasiṅgaṇā-
9 gapariksā Birudāsa Khulu-	19 thadebaṅkara dorehā
10 āṅkara Adistāne K(o)-	

---

L.5(S.I.I. reading) su 2 in place of rṣṇa 7 ;

L.1ne<sup>"</sup> Bira Nāen̄kara = Bira Nāekāṅkara ;

L.12-caara=ca(m)ara ;

L.16- may read- bhātaru bhātamū dui 2 nema e-;

L.s 7 & 8 -The officer's name seems to be Leṅkā<sup>2</sup> Udāsa  
Beherā ,cp . Serial No.s 21 & 23 .



S.I.I.Vol.VI, No.1157(A.R.No.363-XIII of 1899)

On the south wall of the same Mandapa, L.N.Temple, Simha  
III Samasta year 33 of Kapilesvaradeba calam

- |  |   |
|--|---|
| 1 Bira Śrī Gajaputi Gaude-                           | 13 <sup>r</sup> the <sup>5</sup> bhogaparikṣā Birudāsa              |
| 2svara Pratāpa Kapilesvara-                          | 14 luāe bhiāile rātira  |
| 3 deba Mahārājāṅkara bije-                           | 15 dinalāgi <sup>6</sup> apasare Pramesu-                           |
| 4 rāije <sup>1</sup> Samasta <del>33</del> śrāhī Ka- | 16 raṅku <sup>7</sup> lāgihoiba pañcabarna                          |
| 5 rkata? duti(yā) sukala <sup>2</sup>                | 10 Guru-17 lacula gotie 1 ethiki <sup>phu</sup> ea                  |
| 6bāre Jiara desa deula <del>adikara</del>            | 18 rātana bhogaparikṣābasana*                                       |
| 7 adikara <sup>3</sup> parikṣā Lokaudā-              | 19ta mudā ātha 8 ru māli <sup>bhā</sup> Makia                       |
| 8 sa Beheraṅkara adhikāre                            | 20 Anātaāku <sup>8</sup> bhāta goti 1                               |
| 9 bhoga parikṣā Birudāsa Khulu-                      | 20 <del>lekāe</del> <sup>9</sup> e dharma ācandraārka <sup>10</sup> |
| 10 āṅkara adisthāne <sup>4</sup> Śrī Narasi-         | 22 hoithiba ehā je hārai se   |
| 11 ṅganāthadebaṅku Lokaudā-                          | 23 pramesvarunṅku dorehā <sup>u</sup> ho-                           |
| 12 sa Behorāṅka āisyakāmā                            | 24 i Śrī Śrī Śrī  |

1.s9&10-SII reads Khajiāṅkara for Khuluāṅkara ; L.20- Arnata  
āku for Anātaāku; L.s-11 & 12- Loka <sup>(p Leika)</sup> daśāsa for Loka udāsa.

Some Standard Oriya equivalents-1bijayarājye 2 sukla<sup>3</sup>adhikā  
ra 4 adhisthāne 5 āyuskāmārthe 6 rātradinālāgi 7 pramesvaranṅku

\* ba<sup>s</sup>āna 8 Anāthiā(=Anātha) 9 lekhae, ācandrārka 10 drohā .

9 L.22- read- hoi thiba(as two seperate words).



In Samasta year 35 of Kapilesvaradeva

Date-the 25th. April, 1464 A.D. acc.to M.M.C.(J.A.S.B.1893)\*

No.V on the left side of the Jaya-Vijaya doorway in the temple of Jagannatha at Puri .

1 ~~Bira~~ Bira Śrī Gajapti Gaudeś(v)ara Pratāpa Kapīlesvara-  
deba Māhārājānkara bije rājye

2 Samasta 35 śrāhī Mesa kr 4 Budhabāre / bho Jagaranātha /  
toho sebaka e

3 mata janāuachī / rājajāke e sāntamānānku / muim /  
pāika / rāutaku / kari

4 bibhaa dhīli / bālakālu posi-ānīli / emāne mote /  
sabuhe / chādile

5 emānānku / muim / jejāha anurūpe / bihibi / nigirihibi /  
bho Jagaranātha

6 e kathā mohora / dosa adosa bicāra /

\*In J.A.S.B. n & n̄, l & l̄, ŷ & j are not always distinguished;  
Mr. Cakravarti leaves "bibhaba dhīli" undeciphered, reads  
Jaganātha in place of Jagaranātha, niyogibi bibho for  
nigirihibi bho etc. .

muim may be transcribed as <sup>or muim</sup> mupī; / represents the danda sign  
of the original .

L.3 - in achī (= achi) ch is written with ks symbol.



In the same place (See No. 1152) L.N. Temple, Simhacalam.

1 BīraŚrī Gajap̄ti Gaudeśara Pratāpa Kapilesaradeba

Māhārājāṅkara biḥe rāi-

2 (je) Samasta 38 ṅka śrā // na 2? i b(i)c(hā) 8 Budhabāre /

Kalinga dandapāṭa parikṣā / Jairā

3 . Kua(m)raguru Māhāpāt(ra)ṅkara adhik(ā)re Jīara

Narasīṅghanāthadebaṅkara

4 bhoga-parikṣā Paṭanāeka māhāpasāite / bhogajasāmuduurāra

sodhā / jeu-

5 (la) pākādhiprakaraṇa/pākaprakaraṇa / prab(e)horana

bid(ya)māne / prameśvara)ṅkaraṅka Tala-ḡi-

6 ara . . . . . dhilu ?

Serial No. 25A ; S.I.I. Vol. VI. No. 1154 (A.R. No. 363-x of 1899)

In the same place.

1 . houthiba baḍa 32 si tāka māje go 5 lekḥāe hoi /

eka go 10

2 Kumūṭi mule bikā hoiba / dokānike kadali go 20 lekḥāe / e

3 hāka / ekadusi dinaku bāhāra (de)uḷa biḥe belāṅka

Kumūṭi-sahir(e) pra . .

4 ..jalalāgi hoiba/e bhoga-parikṣā thāiḍ ... ..

prakaraṇa / emāna

5 . Kuaraguru Māhāpātraṅkara bhāḥiāna / ehā je harai se

Narasīṅghanāthadeba. ..

6 . 1 Narasīṅghanāthadebaṅkara sanamata // ŚrīŚrīŚrī

No.s 1153 & 1154 seem to be one inscription; some portion appears to be missing between L. 6 of 1153 & L. 1 of 1154.

S. No. 25, L. 2 - for b(i)c(hā) sss. has suddha.

doubtful - No. 25, L. 4 - .sodhā .



No. iv (four) on the left side of the JayaVijaya doorway  
in the temple of Jagannatha at Puri .

Antiquities of Orissa-R.Mitra, Vol.2, P.165

J.A.S.B.Vol.LXII(1893)-14 Oriya Inscript.s-M.M.C.

Inscrip. dated Samasta yr.41 of Kapilesvaradeva ( 14th.Dec.  
1466 A.D. acc. to M.M.C. )

From L.1 to the fig. 84 in L.6 the text is acc. to M.M.C.  
with variants & emendations suggested in the foot notes;  
therest rest is given after comparing also with the impres. .

Part(1)-Lines 9 : (? Lines 8).

1 Śrī Bira Pratāpa Kapilesara Nabakoṭī Karnāṭa Kalabaragesvara  
2 Gajapti Gaudesvaradeva Mahārājanka bijerāije Samasta 41ārāhī  
3 Dhanu sukala saptamī Rabibāre Śrī Puruṣotma Jagannāthadevaṅka  
4 padmapādaku bhaktinimītye Kapilesvara rajāe sebākari dile  
5 todharamāna Śrībhūjara ratna sāṅkha-cakra dui prameśvarāṅka  
6 manahimki sunā-yogāda emāna āni prabesa kale Hāsika Māhā-  
7 pātra Jamasara Māhāpātra Bisvesvara Māhāpātra Karamu Māhāpāt  
8 ra Nātha Māhāpātra ete loke prabesa kale Nandi Māhāpātraṅka  
9 adhikāre  
10 mājanā-mandape caudasata prakaraṇa bhogarāgara samastanti  
11 thoidelē/pramāne lāgi karāile ratna-makuta 8 kāṇa-phula  
12 jodā tunga  
13 laṇnodakā nisabbā kari yodā 84 hīramāṇiṅka bicitramāla 2

Read Kapilesvara & sukala(with 1 retroflexed) ; yogāda & yodā  
(with y articulated like j); L-3 Mitra's reading sonā for  
sunā not likely(cp L. 13 ); R.M. & M.M.C. read āni but cp anīli  
in S.No.24, L-4; L.5-R.M. reads samastāṅku, kāṇaphula & in L.6  
madhya kari for nisabbā kari ; T.A.O.P.P. has Śrībhūja-  
rajata for Śrībhūja, ratna(L.3); L.5 read dile or dele for  
M.M.C.'delī & R.M.'s delu .



## Serial No. 26(continued)

- nānā nāēka mudī? 12 mukutā  
 7 yāuli 8 mukutā badakanthimāla 4 māninka sutā mā 8 ?  
 marakata jāuli 8 marakata mukutā mā 5 nānāratna  
 krapadaka 4 ? marakta  
 8 tisarāsare māninka mu(ku)tā cā . sa?ri 4 mukutā tisarā  
 uturī 2 ekā ratnahāre 1 mukutā dho? dhari 2  
 9 pādapalaba 2 nānānāēka bāhuṭi jodā 12 hirāmāninkī balā jo  
 3 jāli todhara ? 2 ?

## Part 2, 6 lines .

- 10 nānā? paratāda jodā 1 pā?hu?ra 4 mukutā kamkamnapata 6  
 11 kānti?-jara kabara ? . kaṭimekhalā kanaka-jhalāi māla 5  
 12 sunā? jogita . . . . . rthasāṅkhacakrara . . . mā?-  
 13 dha? 197 sunā . . . . . gotie Śrī Kapīlesura ra-  
 14 jā ehā Jaganātha mahāprabhunku dilā ehā nemī bo-  
 15 li je manare dharai se Śrī Jaganāthanaku droha karai

L.7- mā 8 may read mā 1 ; R.M.&M.M.C. read māla but ~~it~~ 1 should  
 be retro flexed ; for nānāratna krapadaka RM reads nānāratnakra  
 padaka, M.M.C. nānāratnakrapadraka ; L.8- for māninka mukutā  
 cā . sari M.M.C. reads mānika suā padasari, R.M. mānika mukutā  
 sari ; for dho?dhari M.M.C. reads todhara ; L.9- for pāhura  
 (not clear in the impres. ) M.M.C. reads pāhuda ; L.10- kānti-  
 jarakabara may read kāntikara kataka, M.M.C. reads kāntiyara  
 kabara, R.M. kāntijara kabara ; jhalāi may read j(h)alāi;  
 L.12- for sunā? jogita M.M.C. reads sunā yogibra, R.M. reads  
 yogibrata ; <sup>L.12</sup> after saṅkhacakrara R.M. reads durāduri, M.M.C.  
 reads ratna ; M.M.C. reads the line-sunā yogibra 1 nānā padār-  
 tha etc. L.10- for pāhura (M.M.C.-pāhuda) R.M. reads sindura .  
 L.7 text. jāuli for yāuli . L.8 cā . sa?ri may be cāpasari .



## Serial No. 26.

No. 1V on the left side of the Jaya Vijaya door way  
in the temple of Jagannātha at Puri.

The following text of the First Part of the inscription  
is based on the reading from the estampage.

- 1 (Śrī Bīra Prata)pa Kapīlesvara Nabakotī Kanāṭa Kalabarege  
svara Gajaptī Gaṇḍesvara Deba Māhārājāṅka biḥe rāiḥe  
Samasta 41 srāhi
- 2 (Dhanu sukala sa)ptamī Rabibāre Śrī Purusotma Jaganātha-  
debam̐kra padmapāḍaku bhakti nimitye Kapīlesvara rajāe  
sebā kari dile ratna-
- 3 (todharamāna) Śrī bhujara ratna saṅkha cakra dui prame-  
svaraṅka maṇahiki sunā-jogāḍa emāna āṇi prabesa kale  
Bhīmākra Māhāpātra-
- 4 (pātra Jamasara) Māhāpātra Bisvesvara Māhāpātra Karamu  
Māhāpātra Nātha Māhāpātra ete loke prabesa kale Nandi  
Māhāpātraṅka adhikāre
- 5 (mājanā-maṇḍape cauda-sāta) prakaraṇa bhogabhaṭṭā(ra  
samastanti thoidele)

The portions enclosed in brackets are inserted from the  
reading of M.M.C.. His reading of the last word as ~~deli~~  
deli is emended as dele.

L-3-Bhīmākra seems to stand for Bhīma Kara( Kara being  
a surname of a section of Brahmins in Orissa). L-4 for  
Karamu-read Kurumu(Skt.Kurma-an incarnation of Viṣṇu).  
L. 5 - text - bhogabhaṭṭāra .



## Serial No. 27.

J.A.S.B.LXII(1893)-M.M.C.; Anti. of Orissa-R.M.

No. 2 on the left side of the JayaVijaya door way  
in the temple of Jagannātha at Puri.

1 Bīra Śrī Gajapati Gaudeśvara Nabakoṭī Karnāṭa Kalabara-  
gesvara Pratāpa <sup>Śrī</sup> Purusottama<sup>1</sup>deba Māhārājāṅka Samasta

2. Śrāhī Mesa su 12 Grubāre Śrī Purusottamakatake bije  
samae Purusottamadeba Māhārājāṅkara dat(a)

3 dakhinadiga dandapāṭe Śrī Purusottama Jagannāthadebaṅkara  
prṇā māladesamānara(,) dakhinadiga-abadāna-sebaka

4 ṅkara desamānara(,) prameśvaraṅka bhogadesamāna(ra) (,)   
abadāna(,) prameśvaraku(,) ni<sup>2</sup>drālu<sup>2</sup>sebakamānāṅku (,)

5 abadāna-sebakamānāṅku(,) chādili e Prsottamadeba Māhā-  
rājāṅka bhogaku Antarodha-bise Mādhotila-grāma

6 dhāna bha 500 kaudī kā 2000 Kāmalapura-grāma e bhogaku  
hoilā parabade(?=parabare) diam mājanā

7 . . . . . <sup>3</sup> mahādebaṅka bhogaku dakṣiṇa

8 dīga dandapāṭe Bācāsa-bise Gopa-

9 pura grāma dēli <sup>4</sup> e abadānamānāṅ e bhoga-

10 deśa je harai se Jaganāthaṅku droha

11 karai /

---

What is given above is after the transcript of M.M.C.  
except the bracketed portions. R.M. reads 1 Purusotama,  
2 nidrāku 3 ropāṇa samaye dai 4 ddalyu. In the light  
of these last two readings, emend- mājanā-āropāṇa-samaye  
dvi mahādebaṅka etc. & delu. Both MMC&RM read parabade(L.6)  
Read māla(L.3), Kāmalapura(L.6), mājanā .



Serial No. 28.

J.A.S.B.Vol.LXII(1893) ; Anti. of Orissa-R.M.

In Samasta year 2 of Puruṣottamadeva.

(Dt.A.D.12-4-1470 acc. to M.M.C.)

(Dt.A.D.16-4-1467 acc. to G.Ramdas \*)

No.1 on the right side of the JayaVijaya door way in the  
temple of Jagannātha at Puri .

- Gajapati
- 1 Bira Śrī Gaudeśvara Nabakoṭī Karnāṭa Kalabarageśvara
  - 2 Pratāpa Prṣottamadeba Māhārājāṅkara Samasta 2 śrāhī Mesa
  - 3 sukala 12 Grbāre Śrī Prṣottamakātake biḥe samae
  - 4 dantaratnapalaṅka 1 ratnakalasaḍhajasimhāsane 1 ratnachati<sup>1</sup>
  - 5 ratnakhata 1 sunā māryyanī paṭa 1 ratnabenta cāra 2 /

Western part-Lines-7

Eastern part-Lines-5

- |                                     |                         |
|-------------------------------------|-------------------------|
| 6 Prṣottama Māhārājāṅkara datta ra- | 13 ratnadarpaṇa goṭie   |
| 7 tna palaṅka 2                     | 14 1 ehā nemā           |
| 8 ratna kānaphula                   | 15re ye manare dharai   |
| 9 4 merugarbha                      | 16 se Jagannāthadebaṅka |
| 10 bāhuti yodā 2                    | 17 droha karai          |
| 11 ratna biñcanā 1                  |                         |
| 12 candiā go 1                      |                         |

R.M. reads -

L.4- ratnakalasa baṁsī śingā svarnachati 4

for ratnakalasa dhaja simhāsane 1 ratnachati

L.5- ratnaghata for ratnakhata, biñcani 18 for māryyanīpaṭa<sup>1</sup>

\*J.B.O.R.S.Vol.XXXII(1946),Part 1,P. 43.

L.6-Śrī sonāpāga ratnadantapalaṅka for Prṣottama---palaṅka

Emend datta for danta(L.4).Read sukala, kalasa, yodā, ye.



## Serial No.28. \*

- (No.1 on the right side etc. in the J. temple. Puri)
- 1 Bira Śrī Gajaptī Gaudeśvara Nabakoṭi Kārṇāṭa Kalabarage-  
svara
- 2 Pratāpa Prusotmadeba Māhārājāṅkara Samasta 2 Śrāhi / Mesa
- 3 sukala 13 Grubāre / Śrī Prusotmakatake bije samae
- 4 datta ratnapalaṅka 1 ratna kalapa-taru sīṅhāsane 1  
ratna chati 1
- 5 ratna khata 1 sunā(?) <sup>mārjani</sup> ~~mārjani~~ (?) paṭā 1 ratnabenta  
caara dui 2
- 6 Śrī Prusotma Māhārā- 13 ratna drapaṇa goṭā
- 7 jāṅkara data / ratna pa- 14 e 1 ehā nemī ~~hāli~~ bo-
- 8 daka 3 ratna kānaphula 15 li je manera dharai
- 9 jo 4 meru- tāda 16 se Jagarnāthade(ba)ṅku
- 10 bāhuti jodā 2 17 droha karai
- 11 ratna bicanā go 1
- 12 hirā bandiā go 1

---

\* This is a fresh reading ~~from~~ of Serial No. 28 from  
the impressions kindly sent by the Supdt., Orissa Museum.  
They are in 3 parts and are quite legible .In L.5 paṭā  
seems to be a scribal error for paṭa.  
L. 15 - read manare .



In the 2nd Anka of Purusottamadeva

S.I.I.Vol. VI, No. 703 (A.R. No. 247-D of 1899)

In the same pillar (see S.I.I. VI No. 700), Simhacalam.

- 1 Bira Śrī Gajapati Gaudeśvara Nabakoṭi-Karnāṭa-Kalabaragesvara  
Śrī Prusotamadeba Māhārājāṅkara subha raije samasta
- 2 2 Anka śrāhi Mīna su 15 Rabibāre bāre / Śrī Jaganāthāṅkara  
āigyae/Sāmu Muduliṅkara pou Kurumu Muduli Māhāpā-
- 3 tre bhairōdvāre Hanumaṅta-debatā prat(i)sthā kari Narasiṅga-  
nāthadebaṅka bhandāraku Sasa ṭa 50 dhile ethaku kaṭantaraku  
Hanuma(ṅta)
- 4 debaṅka bhogaku di 1ṭ/puli pithā go 21/ do 11/ ḍalama  
cāulaṁ so 3 biri solā 1 ghiu so ½(?) guda pu 1½(?) nuna mā
- 5 2 gāe etakaku sagire(?) du 1ḷoreā go 11 cāula a 21 du //  
gāe ..adu 1 //madh(y)e bae e debatā pujā karibā Bāmbhaṅaku  
ore
- 6 ā go 11 du ½ puli samalaradu / e bhoga ānimā suāraku puli  
samalaradu / gāe du . jāi nirimāila bikāru ½ lekha-
- 7 e bhandāraku āe karibā / svadatāṁ paradatā(m) bā na sayanti  
haranti ca saṣṭhir barsa sahaśrāṇi biṣṭhāyām jāyate kri

8 mih /  
DAKHINĪ

---

L.2-repetition of bāre-a scribal error ; L.5sagiremay read sargare(sajjare acc. to S.I.I.); L.s 4,5,6- 11 may read 1 ṭi, 21 may read 2 ṭi ; two Daṇḍa signs in the impression have been taken to signify ½ ; L. 5 guda pu may read guda pa.(=pal) The letter or the symbol transcribed as ṭi in this foot note in lines 4,5 & 6 is difficult to interpret . The orthography of DAKHINĪ indicates its later addition . L.2 - pou may read poo .



## Serial No.30.

No. 1 on the left side of the JayaVijaya door way  
in the temple of Jagannātha at Puri .

J.A.S.B.LXII(1893)P.90-M.M.C.;Anti. of Orissa-R.M.

- 1 Bira Śrī Gajapati Gaṇdeśvara Nabakotī Karnāṭa Kalabara  
keśara Pratāpa Śrī Prsottama
- 2 deba Māhārājāṅka prabardhamāna biḥe rājye Samasta 3  
Aṅka śrāhī Magusira kr
- 3 trayodasi Bhūmibāre Śrī Puruṣottamakatake āigām hoilā  
dakhina digara
- 4 dandōasi ohora āmbhe Brāhmanāṅku chādīlu dandā-gopatha-  
harana hi chādīlū
- 5 ehā ye harai se harilā doṣa pāi

The text given above , follows the transcript of M.M.C.;  
R.M. reads Trisōṇa for Śrī Prsottama(L.1), Samasta 4 for  
Samasta 3(L.2), orithimne Brāhmanaki for ohora āmbhe  
Brāhmanāṅku(L.4), abalu prahā je for ehā ye . Read ye(L.5)  
The date of the inscription is A.D.20th. Nov. 1470 acc. to  
M.M.C. but 25th. Nov. 1467 acc. to G.Ramdas; See J.B.O.R.S.  
Vol. 32(1946), part 1, Page 43-Inscriptions of Puruṣottama-  
Devā(A.D.1466-7 to 1497-8).



The axe head copperplate grant of Purusottamadeva(c.1472A.D.

Garhapadā, District-Balasore

- 1                   ŚrīJayadurgā-  
2                   yai namah/Bīra Śrī Ga-  
3                   japati Gaudeśvara Na-  
4                   bakoti-Karnāta-Kalabargesva  
5                   ra Śrī Purusottamadeba Mahārā-  
6                   jānkara / Poteśvarabhaṭaṅku dāna śā-  
7                   sana paṭā / e 5 Aṅka Meṣa di 10 am Soma-  
8                   bāra grahana-kāle Gaṅgā-garbhe           Puruṣo-  
9                   ttamapura śāsana bhumī           caudasa-aṣṭo  
10                   ttara bā 1408 ṭi dāna delum e bhumī  
11                   yābaccāndrārke putra-paytrādi-  
12                   purusānukrame           bhoga ka-  
13                   ruthiba           jalārāmanikṣep-  
14                   pasahita bhumī delum

(EVERSE)

- 15x                   yābaccandraśca surya  
16                   śca yābattistṭhati medinī  
17                   tābaddattā mayā hyeṣā sasya-  
18                   yuktā basumḍharā // svadattām pa-  
19                   radattām bā brahmabṛttim hareta yaḥ  
20                   saṭṭhir barsa-sahasrāṇi biṣṭhāyām   jā-  
21                   yate krimiḥ // //Śrī Madanagopālam  
22                   śaraṇam mama(marks of 'aṅkuśa' conchshell etc.)



S.I.I.Vol.VI No. 116X40(A.R.No.363-XVI of 1899)

On a round pillar in the Mandapa in frpnt of theAlvar  
shrine inthe same( ) temple,Simhacalam.

1Śrī Bīra Gajapati Gaudeśvara Pratā(pa) Prusotamadeu

Māhārājāṅkara biḥe rā-

2 iḥe Samasta 3 śrāhi Mīthuna su 13 Śukarabāre Dagārānī  
Āmikārānīra

3 data akhaṇḍa-dīpa-pratima goṭṭie e dīpa-pratimāku  
padmanidhi kari

4 deula- bhaṇḍāraku dhilā Sasukāni sāṭṭhie ṭa(n)kā 60  
e ṭaṅkāku kalantara dīpa

5 jalībāku dinara ghīu tīnī solā 3 lekḥāe deula-bhaṇḍāru  
jā-

6bata cāṇḍarāna -arke deuthibe ŚrīŚrī Śrī Śrī Śrī Śrī Śrī

L.2-Āmikārānī cp. Ambikārānī in Serial No. 20.

Last line is not in the main impression; it is in a seperate  
impression .

Read jābatacāṇḍarānaarke as one word.

L.2 . text may read ḷiḥe .



On the ~~42~~ 21st round pillar in the same verandah (No. 748)

Simhacalam.

- L.1 Bīra Śrī Gajaptī Gaudeśara Pratāpa Śrī Puruṣotamadeba  
Māhārājāṅkra bije  
2 rāijye Samasta 9 Aṅka śrāhi Kalinga dandapāṭa parikṣā  
Beharā Māhāpātra Śrī Karna-  
3 mala<sup>1</sup> Kua(m)ra-guru Māhāpātraṅkra adhikāre Jiara deula  
bhoga-parikṣā Lo-  
4 hāgaḷa Māhāpātraṅkra data Kakadā mbau<sup>2</sup> ? gurubāre Śrī  
Narasiṅghanāthadeoṅku dui  
5 dhūpe dui bedhāre<sup>3</sup> pañca prabe khaṭibāku nacunī kari dhile  
bada samparadā mugun-  
6 Siṅgu<sup>4</sup> Sāsamalarā o nācunī Potāsānīki deula bhandāraku  
padmanidhi Sasakāni ko-  
7 die taṅkā 20 dei ehāku deule basāna bhāta mudāta gā 2 ore(ā)  
eka I dahiku I pul(i)  
8 go I tāṭaru dukāni eka I Koṭha-desā Naruā-grāmaru  
dhāna-bhu(m)i bātie I etako e  
9 nāc(u)nī āe kari pramesvaraṅku sebā karibo e dharma  
je haroi je harāi se Śrī Narasī-  
10 ṅghanāthadeoṅku droha kalā hoi e dharma Śrī Baisṇa(ba)  
raksā Śrī Śrī Śrī .

L.2. S.I.I. has rāijye for rāijye and 7 for 9. L.9 - text - rpramesvaraṅku.  
Alternative readings- 1 Sri Kirtimala etc.; 2 Kakadā sau 5

or di 5(acc. to S.I.I.); 3 belare; 4 Narasiṅgu?; 5 rā - for ra .

Emended readings- belare for bedhare; e nācunī for o nācunī  
bhātamu data? for bhata mudāta; kariba for karibo (written  
below the line)



- 11 e dara(ma) Kanya K(r)isna 13 Somabāre caa(m)radhārī  
 nāma dei Dukhāsānira Amalāsāni dui  
 12 dhupe dui bedhāe pañca paraba bāhāra bedhāre caa(Mm)ra  
 dhari khatiba ehaku deulu basāna bhāta mudā 2  
 13 kheiru puli go I tātaru dokāni du I hadā kheiru  
 dahi ku(ñ)cāe(e)ehā ae kariba.
- 

read ~~beae~~ belāe or belā e for bedhāe; belāre for bedhāre  
 Dukhāsānira may read Duśāsānira ; (du i may be a scribal error  
 for du 2).

Lines 11,12,13 make up a seperate inscription .

L. 12 - text - basāna for basāna .



S.I.I.VOL.VII, No. 1159 (A.R.No. 363-XV of 1899)

On the slab above the door-way inside the Mandapa  
in front of the Alvar shrine in the L.N.temple  
Simhacalam.

- \*I sva(sti) Bira Gajapti Gaudesvara Praratāpa Śrī  
Prsotimadeba Māhārājāṅkara biḥe rāiḥe Samasta 12<sup>a</sup> śrāhi /  
Kakadā 2 su patipa 1 Rabibāre Kalṅga dandapa-  
2 pāṭa parikṣā Lakhidāsa Māhāpātrāṅkara<sup>a</sup>adhikārme  
Jiarabhogaparikṣā Bihānasara Māhāpātra Behorane  
kṣetrara pakādhiparakarana Redikā-  
3 ra bāra pāṭeka thāi nirṇe kalā/ Brāmbhana-dārikātho  
ā -kosikāra ā .. paramesvaraṅkara samasta sebakamāne  
jejāhā se(bā) kar(u)thiba se kārana thi-  
4thole rājasadana tāti<sup>s</sup>? rājā<sup>s</sup>adana t(h)ilāku je  
kṣurāmaharā kari marai pahāhai s(e) kāhāku pā(pa)  
na lāgai/ brāmbhana hoile muṇḍare / sudrara muṇḍakāti/ māi  
5 pāra nākakānakāti ethaku je abā pari(kṣā) hoi āna  
kahai/ se Narasiṅganāthadeara dorehā tāhāku khetaru  
bāhāra kari e? ta sa?rata  
6 bhandārai thānati e kathāku parikṣā<sup>a</sup> prakaraṇa  
bāra pāṭeka samastāṅkara sanamata /

\* a letter(ra?) at the margin(at some distance) .

Read Pratāpa Śrī Prsotama etc. <sup>kalē</sup> thile for thithole  
thāi for tkāti ; dāhāhai<sup>a</sup> for pahāhai ; muṇḍane  
for muṇḍare; brāmbhana may read brāmuna; thānati  
may read ānati; L.4(after marai) may read- tāhā durkama  
kāhāku pāpa lāgai etc.  
L.4 - text - kātī ; L.5 - <sup>text</sup> Narasiṅgha .



On the 22nd round pillar in the same verandah(see SII-Vol VI No. 748), Simhacalam.

- 1 Bira Śrī Gajapti Gaudeśvara Praratāpa Prsotamadeba  
Māhārājāṅkara bije rāije Samasta 17 sarāhi<sup>1</sup>
- 2 Dhanu kri IO Buthabāre Kālīṅga-dāṇḍapāṭa-parikṣā  
Balakhidāsa Māhāpātrāṅkara athikāre Jiara deśa deu-
- 3 la bhoga parikṣā Biddā(?)nāsara<sup>2</sup> Mahāti adisthāne  
pañcādhi pāṇca parakraṇa behorane
- 4 ko(?) ~~nidhāra~~ nirthāra<sup>3</sup> Māṇikīra jīta-deśa Mucapal(i)<sup>4</sup>-  
grāmaku pālāṭa rajāṅkara āigā(m)//pramāṇe
- 5 ~~muramuta~~-maṇāhi-desaru ehāṅku jītī kari dilā  
Kaṭṭhamikotāsimāra Lālāpal<sup>5</sup>(~~Xi~~)grāma e grāma jā-
- 6 bata cāṇḍrāṇe bhoga kariba/ e grāmara bhuiru/  
Ācārījama<sup>6</sup> Kasaidāsīki bhui dui
- 7 bāṭi bhogakaku āe karāiba e gāara āura jete bhui  
sabu Māṇikī kosikāre āe karibe
- 8 ethaku bhoga-parikṣā rāja-parakarana p(ā)kādhi-  
pāka-parakaranaṅkara sanamatakāra e kāṇḍalaku Naresi-
- 9 (ṇ)ganāthabedamachau śrī śrī śrī śrī śrī //

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Alternative readings-: sarāi : Bithānasara 3nidhāra

- 4 Murapalli 5Jajapalli 6Ācārīja Dasai . Read bhuim , āigām etc.  
& e kārāṇaku Narasi(ṇ)ganāthadeba achai .In L.4 Danda signs  
after āigā in the original is a scribal error. Cp appendix  
inscrip. of 22nd Anka for Māṇikī & Mucapali .



No. 4 on the right side of the JayaVijaya doorway  
in the temple of Jagannatha at Puri .

In Samasta Anka yr. 19 of Purusottamadeva (Dt. 18-8-1485 A.D.  
acc. to M.M.C.)  
J.A.S.B. LXII (1893) & Antiquities of Orissa-R. Mitra.

(Compared with the impres. which apart from the introductory  
part is hardly readable, especially lines 4-6)

1 Bira Śrī Gajapati Gaudeśvara Nabakoti-Karnnātādhīśa  
Kalabaragesvara <sup>Pratāka</sup> Śrī Gajapati Purusottamadeba Māhārājānkara  
2 bijaya-rājye Samasta 19 Anka śrāhī Simha śukla 8 Gurubāreṃ  
Bāranāsī Kaṭake Śrī naara Gopālapriya jagatīra daksina  
medhare bada abakāse  
3 samasta behorā-māhāpātra māhāpātra pātra sanimīgra  
kha(?)ṭanti budhā-lenkā samastanka (mukābi)lāre āigām hoilā  
(āmbhe amubhaba kari) sunim/ dekhī e prthibī yete kālā  
4 thāi tete kālā e (O)disā rājyara (rājamānanku tiāruachu)  
sabu rājāmāne Brāhmananku dāna debā śāntipurbbaka manajega  
kari dhana-stri-prāna-rājya ehi cāri kathāra kebehem  
5 Brāhmananku niyoga na kariba / ehi cāri karmmare nijojile  
Brāhmaṇa jāgakarma hi se karai oha (?) lana karai mū (?)  
śatadhā . . . neka tiārā jya jātra . dhi mānanku ādesā  
6 bacana laṅghana kari ye abā āna karai se Jagannāthan̄ku  
droha karai / se mahāpātaka / atipātaka bi . ko samasta  
pātaka kalāra phala pāi

7 sabūhe e kathā dr̥dha kari manare dharī āmbhara upadeśakara

The bracketed portions in L.3 are quite illegible in the impres., L.s 4-5 are the reading of M.M.C.; L.5-R.M. reads apa-karma for jāgakarma; read yete (L.3), ye (L.6), kālā (L.s 3&4), chalanā, phala; R.M. & M.M.C. do not differentiate l&l, y&y .  
L.7. Kara repeated thrice.



Serial No. 37.

J.A.S.B.LXII(1893),Page 103-Text etc.-M.M.C.;

No. 1 on the right side of the door way \* in the temple  
of Mahadeva(Lingaraja) at Bhuvanesvara.

1 Bira Śrī Gajapti Gaudeśvara Nabakotī Karnāṭa Kalabara  
keśvara Pratāpa Puruṣottamadeba

2 Māhārājankara bije rājye Samasta A 19 ṅka srāhi Tula  
kr 2 Āibāre Kṛtibāsa ka-

3 ṭake puṇā abakāse āgyām hoilā e ye Bisi Behārā (,) ~~Ma~~  
Candra-bāna ye

4 jāka karai sehi tāhāku na lāgai ete tāri ye tārakartā  
nijara prati Bhubane-

5 sradebaṅku tāhāi ye rāja-drohā āigyām hoilā Bisi Behārā  
lihāilā

6 sararbbe

---

read ye (L.s-3 & 4)- with derivative y symbol ; read tāku  
for jāka(L.4); ete utāru for ete tāri(L.4) ; read dohāi  
(=drohi) for tāhāi(L.5) ;

The text given above, is after the transcript of M.M.C. .

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\*Leading to the porch of the Baḍa Deula at Bhuvaneśvara;  
they are inscribed just in the centre at a man's height;no  
corresponding inscriptions are to be found in the left jamb;-  
the 'tithis' of the years in question do not fall on the  
week days stated."J.A.S.B. 1893,P. 104.



(To follow Serial No. 37)

A fresh but fragmentary reading of the same from the broken slab<sup>1</sup> by Mr S.N.Rājaguru, the Asst. Curator, Orissa Museum, Bhuvanēśvara, which was received on the 19th. March '51. (See the sheet attached to Serial No. II).

- 1 Bira Śrī Gajaptī Gaudeśvara Nabakoṭī Karṇṇā(ṭa Kalabara keśvara Pratāpa Puruṣottamadeba)
- 2 Māhārājāṅkara bije rāije Samasta A(19 ṅka srāhi Tula kr 2 Raibāre Kṛtibāsa ka)
- 3 ṭake pujā abakāśe āgyām hoi(lā e ye Bisi Behārā Candra-bāna ye)
- 4 konarai(?) sehi tāhāku na lāgai (ete tāri ye tārakartā ,nijara prati Bhubane-)
- 5 sradebaṅku hoi se rāja-droha (āigām hoilā Bisi Behārā lihāilā)
- 6 saradeba 7 +

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The portions enclosed in brackets are inserted from the reading of Mr.M.M.C. The rest is transcribed after the reading of Mr.S.N.R.  
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For the reading jāka karai (or karei) of M.M.C. in L.4, S.N.R. reads konarai which he admits to be doubtful; one would suggest tāku karai. In place of M.M.C.'s tahai in L.5, S.N.R. reads hoi; one would suggest drohi<sup>for or before hoi</sup>. For M.M.C.'s sararbbe S.N.R. reads saradeba which seems to be a scribal error for Bhubanesaradeba. (See foot notes S.No.37 for other suggestions)

1. 9th impression is now with me. The first four syllables of line 4 read 'kṣomarai' meaning 'applies magically'; cf. 'chaṭṭyāhā' N.D. p.204.



S.I.I.Vol.VIX(six) No.908(A.R.No.293-c of L899)

On the 23rd round pillar in the same Verandah(cp.748&903)  
Simhacalam.

- 1 Bira Śrī<sup>4</sup> Gajapati Gaudeśvara Prātāpa
- 2 Śrī Purusotamadeo Māhārājāṅkara
- 3 biḥe rāiḥe Samasta 29 ś(r)āhi
- 4 Mithuna 2 tiyā s(u)kalā 3 tiā Rabibāre
- 5 Śrī Narasiṅghanāthadeoṅku Dabalā Bisāi
- 6 Māhāpātraṅkara data chāmure padasa(?)ri
- 7 akhaṇḍa dīpa pratimāku di(lā) . . . .
- 8 bhaṇḍāraku kalāntara

No. 909(A.R.No.293-D of L899)

On the same pillar.

- 9 sāthie taṅkā ta 60 dei e taṅkā kalā-
- 10 ntaraku deula-bhaṇḍāru debe niti
- 11 nadapa adāe a 1 lekhāe barasaku
- 12 pu 4 mā 10 debe e(hā) je harai se
- 13 Narasiṅghanāthadeoṅku dore(hā)
- 14 hoi Śrī Śrī Śrī

At the beginning of L.1 there is a symbol which may stand for Om ;L.1-the fig. 4 above Śrī perhaps indicates the repetition 4 times;L.3-SII has 28 for 29;L.6-chāmure may read ksāmure;padasa(?)ri may read padamani(dhi); below padasa(?)ri there are 4 illegible letters; L.-12-the measure pu 4 mā 10 is the same in Serial No.9 .



In the 31 st Anka of Purusottamadeva,  
S.I.I.Vol.VI, No. 1163 (A.R. No. 363-XIX of 1899)

On the base, left side of the east wall of the same  
Mandapa (see 1162 & 1150) L.N. temple, Simhacalam.

- 1 Bira Śrī Gajapati Gaudeśvara Nabakoti Karnāta Kalabarage-  
2 svara / Pratāpa Śrī Pr̥sotmadeba Māhārājāṅkara/bije rāje  
3 Samasta 31 Anka śrāhī / Singha su 8 Sanibāre/ Kalingava Śrī?  
4 dandapāṭa parikṣā / Behorā Māhāpātra Śrī Naraharidāsa Sanibi  
5 gra(ha)ṅkara adhikāre Jiara desa deula bhogaparikṣā Pr̥so-  
6 tmadāsa Māhāntika adisthāne / e Pr̥sotmadāsa Māhāntinkara,  
7 Narasinghanāthadebankara chāmure / niti akhaṇḍadipa jālibāku <sup>data Śrī</sup>  
8 ṭa(ṅkā) dipa-pratimā goṭie dei / e akhaṇḍadipa kalāntaraku <sup>triset(h)it</sup>  
9 ṭa . dei . . . . Padmanidhi kari dhile / ehā <sup>Sasakāni</sup>  
10(y)e harai akhaṇḍadipa . . . (Śrī Narasinganātha ?) . . .

---

L. 7- chāmure may read ksāmure ; after chāmure read-  
niti akhaṇḍadipa jālibāku / triseti etc. .

/ indicates the danda sign in the original .

L. 1 - text Śrī .

L. 9 - read ṭa . . ṭaṅkā bhiāile / Padmanidhi chī,



Serial No. 40.

S.I.I.Vol.VXNo.1152( A.R.No. 273-A of 1896)

ON the 1st. pillar from the left in the Tirucuttu Mandapa  
of the Kūrmeśvara temple at Srikurman,T-Chicacole,D-Vizag..

- 1 Bīra Śrī Gajapati Gaudeśvara Pratāpa
- 2 Śrī Purusotmadeu Mahārājanka sa<sup>1</sup>
- 3 bije rāije Samasta 35 Aṅka śrā-
- 4 hi Bicchā ~~saṅkara~~ saṅkarānti su 1 Gurubāre
- 5 Pratāparudradeu Jenāṅka adhikā-
- 6 re bhoga-parikṣā Anāidāsa
- 7Beharāṅkara adhiṣṭhāṇe āra-
- 8 ā prakaraṇa niścī<sup>2</sup> hoi(lā) nite<sup>3</sup>(/)
- 9 e sebā bhayāṇa na galā nimate
- 10 ehi deulāra Sīkhara Nāeka /<sup>4</sup>ra
- 11 macchiku ṇilā<sup>5</sup> / e sebā (bha)lāiba /
- 12 e sebāra jāsa(ja)itināna (bha)lī-
- 13 ba / e sebā jābateandrarke e bho-
- 14 ga kariha / jārua<sup>6</sup> prakaraṇara
- 15 desa deule (jāsa basāna<sup>7</sup>? ) acchi
- 16 e bhoga kariha / ehā je duroi<sup>8</sup>(/)
- 17 bi<sup>9</sup> Śrī Bīra Śrī Gajapati Gaudeśvara
- 18 se Kṛpa<sup>10</sup> nāthadebaṅkara drohā (/)

The text ~~as~~ given above follows the Nāgarī transcript of  
Mr. Rāmadās as found in S.I.I.Vol.V under No.1152.The fac-  
simile is not before me; the following are my suggestions.  
Read 1 ra,3 nimate,5 dilā,7 jīsa basāna,8~~9~~ haroiba<sup>9</sup>,10 Kṛma;  
2~~x~~ niścī=niśce(skt.niścaya)?,4 Nāeka connected with ra;  
6 jārua may be aruā;line 17 is perhaps a scribal error.  
L.sl3-14-text-roga in place of bhoga( in S.I.I.);L.12 doubtful.



S.I.I.Vol.VI,1162(A.R.No.363-XVIII of 1899)

On the base of the east wall of the Mandapa in front of  
the Alvar shrine in the L.N.temple, Simhacalam.

1~~Ex~~ Bira Śrī Gatapati Gaudesvara Nabako~~ti~~ Karnāṭa  
Kalabaragesvara Pratāpa Śrī Prurusotmade~~xx~~-

2 ba Māhārājāṅkara biḥe rāiḥe Samasta 38 śraḥiī Mesa  
su 1 Somabāre / <sup>e</sup>thākuraṅka <sup>ra</sup>~~rigandi~~ aba-

3 dharita āigāmdire Jīara-deṣa-deula-bhogapariksā  
Śrīkarāṇa Lakhidāsa Paṭanāeka . . . . .

4 Paṭanāeka Ananta Behora tinimalla Mahāpasāita  
Behorene (bidyamāne) Jīara Śrī Narasiṃhanātha  
debaṅkara Narasingha-~~xx~~

5 caturudusi nimate . . Māgha sukāla 14 dina. /  
Purusot<sup>ta</sup>ma Māhārājāṅkara bhiālā / Kālīṅga

6 bhaṇḍāra deba aguru tolā 20 kapuru to 5 lā candana ?  
bi 1 agarāṇa pa 5 / sītālaku ta 100 / kanaka chatī go-  
7 tie / jāgaraku 10000 / nadapa . . . 5 . . bi 20  
khadarala ? . ta 5 deula-bhiāru mahāḥaṇā

8 . . dāna . . . . . debe ta . .

9 . . . . . Narasiṃghanāthe tinidī-

10 ne bāhāra-biḥe hoib(e) sītala tinidina hoiba e-

11 mata hoi jābatacandrā(r)ke houthiba / tinidina

12 ehā je na karai se Narasiṃghanāthadebaṅkara

13 dorehā / Maṅgu Māha Śrī Śrī Śrī/ /

Read L.1 - Gajapati ; L.3-āigāmdire=ājñādire;

L.3-the dotted portion may read "rabararada"(SII) or

kāra(na) Rād(h)ā ; L.8-after dāna-sandhabharalapatisapa



## Serial No. 42.

No. VI on the left side of the Jaya Vijaya door way  
in the temple of Jagannatha at Puri .

Antiq. of Orissa by R.M., Vol. II, P. 165-167; J.A.S.B. Vol. LXII  
(1893), P. 96-(Article) by M.M.M.; T.A.O.P.P., Page-50.

(Compared with the estampage which is partly illegible)

- 1 Bīra Śrī Gajapti Gaudeśvara Nabakoṭī Karnāṭa Kalabaragesa-  
ra (Birabara Śrī Pratāparudradeba)
- 2 Mahārājāṅkara Samasta 4 Anka śrāhī Kakadā su 10 Budha-  
bāre abadhārīta(āigām pramāṇe bada-)
- 3 ṭhākuraṅka Gīti-Gobinda ṭhākura-bhoga-bele e nāṭa hoiba(/)  
samjha dhupa sarilāthāru
- 4 bada siṅgāra pariyaṅte e nāṭa hoiba (/) (bada)ṭhākuraṅka  
samparadā Kapileśvarathākuraṅka di?lā
- 5(nācanimāna puruṇā samparadā Telangi samparadā  
emāne sabihe<sup>m</sup>) bada ṭhākuraṅka Gīti-Go
- 6 bindahum (āna gita na sikhībe / āna gita na) gāibe(/)  
āna nāṭa hoi paramēśvaraṅka chāmura no
- 7 (ha)ba (e nāṭa bitarake Baisnama gāṇa cārī jana  
achanti emāne ) Gīti-Gobinda gita hi se gāibe
- 8 (ehāṅkathāru aśikṣitamāne ekaśvarare śuṇī Gīta-Gobinda  
gita hī se śikhībe ā)na gita na śikhībe (ehā
- 9 je parikṣā āna gita nāṭa karāile jānī se Jagannāthāṅka  
droha karai )

-----  
The portions enclosed in brackets are inserted from the  
reading of M.M.C.; for jana(L.7)& jānī(L.9) read jana & jānī.  
For di?lā R.M. reads khila(khaṅgilā) & M.M.C. reads bandhā;  
equate R.M.'s khaṅgilā(?) with khaṅjilā (arranged): R.M. & A.B.M.  
(in T.A.O.P.P.) have- bairāgi unapañcāśa for Baisnama gāṇa  
cārī(in L.7). MMC reads āṭmā (L.9). Read bele(L.3), Kapileśvara(L.4).  
Read u for je(L.9). y in pariyaṅte(L.4).



Serial No. 42A.

In the 5th(?) Anka of Prataparudradeva .

No. VII on the left side of the Jaya Vijaya door way  
in the temple of Jagannātha at Puri .

Lines- 9.

JASB Vol.LXII(1893) P.97; Antiquities of Orissa-Wol. 2.

- 1 Bīra Śrī Gajapati Gaudeśvara Nabako(ṭi Karnāṭa)
- 2 Kalabaragesvara Pratāpa Śrī Rudradeba(Mahārājānka)
- 3 Samasta 5(?) śrāhi Dhanu ki 3(?) Maṅga . . . .

(Rest illegible except a few letters )

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L.3- (after Dhanu) M.M.C. reads tina dina (?) Somabāre . .  
 . kataka biḥe ~~xxx~~ samae ; R.M. reads tina dina Somabāre ;  
 L.1-R.M.reads Indradeba in place of Rudradeba .



Serial No.43.

S.I.I.Vol.VI, No.1164(A.R.No.363-XX of 1899).

In the base (right side) of the east wall of the Mandapa  
in front of the Alvar shrine, L.N.temple, Simhacalam.

- 1 Bira Śrī Gajapati Gau
- 2 koṭi Karnāṭa Kalaba
- 3 Śrī Rudradeba Māhārājāṅka
- 4 sta 8 śrāhi Mīna 2 kri 2 Suka
- 5 nāthadebaṅkara bhaṇḍāraku/bhia(?)
- 6 dhīlā / Sasakāni ṭa 12 . de
- 7 ulabae dhīlā

---

The impression does not contain a part of the text on the  
right hand margin. Much of the missing text seems to be  
conventional and may be restored.

L.4-S.I.I. has Sani for Suka;

L.6-(after 12)S.I.I. has kala;

L.7 reads kūlaba in S.I.I. .



Serial No.s 44 & 45;

(comprising Pt.s D&E of the following.)

S.I.I.Vol.VI, No. 654 (A.R. No. 208 of 1899). On a boulder near the fort on the hill at Kondapalli, T-Bezavada, D-Kistna.

- A 1 Samasta 15 Āṅka śrāhi Karkata Kru 12 Sukarabāre  
 2 Jagannāthaprasāda<sup>94da</sup> Sū(lā?)mūhā(nke) āṭha (praksana?)  
 3 (sūha?)
- B 1 karana . . . .  
 2 . . . . debu Bāhubala Śrī Pitāmaha Mahārājāṅkara  
 3 adhiṣṭhāne Jagannāthadebaṅka
- C 1 . . . . . (Puruṣo ?) ttamanāthaṅka drohā  
 2 prajākū dorehā / se sapata puru(ṣa narake ?)  
 3 . . . . . gannātha parikṣā . . . . .
- D 1 Bīra Śrī Gajapti Pratāparudradeba Mahārājāṅka biḥe  
 rāiḥe Samasta 12 (A)-  
 2 ṅka (śrāhi) (Karkata ?) 5 Sūkarabāre Jagannātha  
 prasādakū . . jagatta  
 3 . . . . . Jagannāthadebaṅka debaṅka<sup>1</sup> sadāpādakū<sup>2</sup> pranāma  
 kari Mahārājāṅka ā(ijñā ?)
- 4 . . . . .
- 5 . . . . .
- E 1 Bīra Śrī Pratāparudradeba  
 2 Mahārājāṅkara biḥe rāi-  
 3 je Samasta 15 Āṅka śrāhi . . .
- 4 Sūkarabāre Jagannāthapra-  
 5-7 . . . . .

Script-Oriya. Kondapalli is 8 miles N.W. of Bezavada which is on the north bank of the Krisna. cp. Sewell (Antiquities, Page 40)

1. drop debaṅka 2. read padma for sadā .



Script-Telugu, Lang.-partly Oriya & partly Telugu.

cp. A collection of the inscriptions on copperplates & stones in the Nellore District, Madras (3 pts.)  
by

Butterworth & Chetty, Madras, 1905,

Page 182-Copperplate No.22.

- 1 Vira Śrī Gajapati Gaṇḍeśvara Navakōṭi Karnā-
- 2ṃṭa Kalubarigēśvara Kākēta Rudra Vemkka-
- 3 tarāya Śrī Pratāparudradēvu Mahā-
- 4 rājāṃkaru vijaya rājyē Kākolli Timmā
- 5 paṇḍitulaku dillā dharmma śāsana pa-
- 6 ṭṭa Samasta 19 sāmka śrāhi Makara kr-
- 7 sna 30 Sō Vēlupukomḍakatakāyāni
- 8 Ardhodaya punyakālāna <sup>ha</sup>śivāstā-
- 9 nanu dhārāpūrvvakamgānu pāni cca-
- 10 dā dhillā Addamkki damḍapāṭalōni Vam-
- 11 kāyapādunnu Ammanambōli damda-
- 12 pāṭalōni Gumdimadānu yī grā-
- 13 mālu remḍunnu mī<sup>k</sup>u yēkabōgamgānu
- 14 catri āvēdanalunnu māni yistimi amdu-
- 15 la phalam mī putrapautrapāramparyam-
- 16 gānu acamdrārka sdāyigānu amubha-
- 17 vimcci <sup>6</sup>ṛatikedī ēkaiva bhaginī lōkē sa-
- 18 rvēsāmēva bhūbujām / na bhōjyā na ka-
- 19 ragrāmyā vipradattā vasumḍharā /
- 20 kha<sup>1</sup> . . . . .

B & C' readings-B.7-30 for 3, L.8-srivastā for ~~śivāstā~~

B.13-read mī<sup>k</sup>u for mī<sup>r</sup>u, L.14-catri(śi) for catri.

cop.plate got from the Karnam of Guḍimēlapāḍu, Ongole tāl.

i. cf. the end of No 31.



Copperplate No.21 of the same work(See under S.No.45A)

Script-Telugu, Lang- partly Oriya & partly Telugu.

A grant of the village Sōmavarapādu, Ongole taluk, Dist-Nellore.

- 1 Śrīmat paramabhaṭṭāraka paramaVaj-
- 2 śnava paramaMāhesvara rū-
- 3 paNārāyaṇa niraṃtarāvya-
- 4 stavīdya abhinava-Parasūramā-
- 5 vatāra naraKāṃdarpāvātāra sama-
- 6 ranīśamka ranaramka Drāvilamam-
- 7 daleśvara NavakoṭiKarnāṭaKalu-
- 8 barageśvara Mahārāya mahā~~mūḍha~~-
- 9 mubhāva Śrī Virabhadrarāyamka-
- 10 ra Samasta 23 Anka śrāhi Ku-
- 11 mbha śukla 15 Gu Koṃḍavi-
- 12 tare Kākolli Nārāyaṇa
- 13 Paṃḍ(i)tulaku datta paṭṭa paṭṭa-
- 14 nirṇaya Addamki śimalōni Sō-
- 15 mavara grāmam sarvākrā
- 16 mṭamgaṇu (2nd. side) sarvamānyamga-
- 17 nu dhāra osiyintimi acam-
- 18 drārkaṃ anubhaviṃcidi / dānapā-
- 19 lanayōr madyē dānacchreyonu
- 20 pālanam / dānāt svargamavā-
- 21 pnoti pālanādacyutam padam(i)kha (or the mark of a goad)  
(figure of a sword is engraved here)

L.17-read-posi yistimi for osiyintimi; L.14-B.&C's reading is  
is śrimalōni for śimalōni. L.21-kha stands for khandā(sword)  
for L.s 1-9 cp. Virabhadra's Canarese inscrip.



Serial No. 46.

S.I.I.Vol.V, No.1119(A.R.No.247 of 1896)

On a slab to the right of the 2nd entrance<sup>\*</sup> in to  
the Mukhalingesvara temple, Mukhalingam,  
Parlakimedi taluk, Dist.-Ganjam.

- 1 Bira Śrī Gajapati Gaudeśvara Naba
- 2 koṭi Karṇāṭa Kalabaragesvara Pra-
- 3 tāparudradeo Māharājāṅkara biḥe
- 4 rāḥye Samasta 33 Aṅka śrāhī Mesa su 5 So-
- 5 mābāre Gautamagotra dāhānābarta
- 6 saṅkha 20

---

On the left hand margin against the 1st line there are  
two symbols which have been transcribed as saka in Telugu  
script; <sup>in SII.</sup> the n in L.2(in Karṇāṭa) appears different from  
the n(in dāhānābarta) in L.5; the latter word is dakṣiṇā-  
barta in SII.

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On a slab to the right of the same entrance, there are  
2 inscriptions (No.s 1121 & 1122) of Anantavarma Vajrahata  
deva written in the Sanskrit language with Prakritisms(cp.  
there the Oriya verb 'dilā' meaning 'gave').



S.I.I.Vol.VI, No. 1149 (A.R.No. 363-V of 1899)

On the wall at the proper left of the northern entrance  
of the L.N.temple, Simhacalam .

In Samasta year 34 of Prataparudradeva ?

- |  |                             |
|--|-----------------------------|
| 1 Śrīri Gajaptī Gaude-                 | 10 kheī t(i)une ne-         |
| 2 svara deba Māhārājā-                 | 11 ma l ti / mājanabele ba- |
| 3 űkara biḡe rāiḡe sa-                 | 12 iba bāi(m)śī bāi(m)sikā- |
| 4 masta 34 śrāhi / śiḡa śuka-          | 13 ra / ehā ḡe harai śe Na- |
| 5 la 15 <del>g</del> ur(u)bāre Narasī- | 14 raśiḡanāthara doho ka-   |
| 6 ḡganātha deularu ja-                 | 15 rai                      |
| 7 parāsī Udāsa Māhānti-                |                             |
| 8 űkara japarā basāna bhāta-           |                             |
| 9 ru l ti bhāta gotie                  |                             |

---

L.1&2(emend thus) Śrī Bīra Gajaptī Gaudesvara Rudradeba etc.

L.s 7&8 may read- bāra/Ś(r)ī Udāsa Māhāntiűkara jabāra /etc.

The sign / stands for the daṇḍa sign in the original .

In this reading jabāra may be taken as equivalent to dabāra  
meaning given (lit. of giving), assuming, of course, orthogra-  
phical confusion on the part of the scribe .

L.1.text - rajā-

L.14. " - nāthara-



S.I.I.Vol.V, No. 1151 (A.R.No. 280-A of 1896)

On the 5th pillar in the Tiruchuttu mandapa of the Kurmesvara temple at Srikurman, Chicacole taluk, Ganjam Dist.

In the 42 Anka year of Pratāparudradeva

- 1 Bira śrī Gajapati Gaudesvara Nabakoti-
- 2 ti-Ka<sup>n</sup>nāta-Karabaragesura Bīradhī~~hī~~-
- 3 bira Pratāparudradeo Māhārājāṅka~~ka~~
- 4 subha rāije / samasta 42 Anka śrāhī-
- 5 i? mesa di 2 su 5 sanibāre / Kalī-
- 6 ŋga dandapāṭa parikṣā / Śrī Narāṇadāsa-
- 7 Māhāpātraṅkara data / <sup>Ap</sup>grate Nāeka mu-
- 8 le pramesuraṅka chāmure pāhā-
- 9 ntī pahare saṅkha hāiba e sebā-
- 10 kū Kuruma Nāeka tahu kereba
- 11 Dhīmādalāma-peta~~ka~~ - bhitare Oba-
- 12 lu -Māhārāja-bhui dui padiāku
- 13 bui mā 1 na? jābatacandrāke sebā
- 14 kariba /

---

L.2-text-Kanāta; L.4-S.I.I. reads 41 Anka .

L.12. " pādīāku .



## In the 3rd Anka of Govindadeva

On the 8th round pillar in the verandah round the  
 central shrine of the L.Narasimhasvamin temple, Simhacalam  
 1 Śrī Bīra Śrī Gajapati Gaudeśvara Nabakoṭi-Karṇāṭa-Kalabara  
 gesvara Subarnakesarī Gobindadeo Māhāmrājāṅkara biḥe subhar  
 rājye  
 2 samasta 3 Anka śrāhiḥ Kaina di 9 su 13<sup>th</sup> budhabāre Gadadhara  
 Māhāpātra-  
 ṅka gocareṃ Jiarakṣetrara badasampradā dasa Gokṣī Redikāra-  
 māṅkara  
 3 dhilā kerepatra// āmbhaḥ bartanadesa Padarabādabhui bhitareṃ  
 Rautā-  
 totāku utara Rāpitāmaha-totāku pachima Kanyama-ghātiki da-  
 4 ksina / emmajhire bhui-khande Paramesvaraṅku totākaribā nīm  
 te  
 e bhuim puruṇā-totāra bhui padīā hoi bana-parbata ho-  
 5 ithilā e nimitye e bhūiki pāṇca ṭāṅkā ghenim e bhui tumbha-  
 ṅku ācandrārka sthāi kari nidhinikṣepakupapāsānasahita kari  
 dhārāpu-  
 6 rba kari dhilu / ethiki gyātisāmantapurbādhiḍānakere  
 birodha thile āmbhe tulāu ethaku āna bolī na pāu  
 7 ethaku sāchi pāṇca parakarana NarasiṅgaPātra SinguPāsāpāḷaka  
 ĀceāPāsāpāḷaka NarasiṅgaPaṇḍite KulasekharaĀnagāra  
 8 mudrahasta Kiraṇamā NarasiṅgarediḍiPaṇḍitaredi Bhagabāna-  
 Pātra ubhae anumate sākṣī badasampradā dasa GokṣīRedikāra  
 mā-  
 9 nāṅkara sanamata //

L.2-SII reading kaunadi 8 ; L.3-last word may read hātiki;  
 L.6-lu represented by vowel sign; L.8-2nd word may read Kiraṇa-  
 mā; in the 3rd word repetition of di is a scribal error .  
 L.7 - nīq may read nīq ; L.5 - ihilā ; L.6 - birodha .



In the 4th Anka of Govindadeva

S.I.I.Vol.VI,NO.778(A.R.NO.274-A of 1899)

ON the IIth round pillar in the <sup>same</sup> (Serial NO. 49) Verandah.

L.N.Temple, Simhacalam.

I Bi(rā) Śri Gajapati Gaudesara NabakotiKarnāṭaKalaba(rā)kesara/  
 Subanakesari Gobindadeo mahārājāṅkara bije subha rāije samas  
 2 śrāhi BicchādiI<sup>3</sup> ki I<sup>3</sup> Samabāre/Śrikarana Patanāeka Śri Hādu<sup>ta 4</sup>  
 Patanāenka gocare Jiara deḷara badasamparadā dasa Goksireḍi  
 3 űkara delā kerepatra(/āmbhara baratanadesa Padrabāda bhui<sup>kāramāna</sup>  
 bhitaro/Kālīārāṇa totāku utara rājadāṇḍaku purba gadāku  
 daksīna tentu<sup>ga</sup>  
 4 cchaku pachima e majhire bhui khaṇḍe/paramesvaraku totā kariḥa  
 nimatoḥ se bhuiki sasakāni ta 8 āṭha taḱkā gheni/e bhui  
 tumbhaṅku ā  
 5 cyandrārka sthāi kari/nidhīnikṣepakupapāsāṇasahita kari  
 dhārāpurba kari dhīlu (/ethiki gyātiśamantapurbaādhīdānakee  
 birodha thīle  
 6 āmbhe tulāu/ ethu āna bolī na pāi/ ethaku sākhi pāñcaparaka-  
 parakarana Narasiṅha Pātra/Siṅghu Pasupāleka Āceā Pasupāleka  
 7 siṅha Paṇḍ(i)te/Kulasekhara Ānagāi mudrahasta Kisnamā/Nara-  
 siṅha Redī Paṇḍa Redī Bhagabāna Pātra/ ubhae anumate sākṣi  
 bada sampa-  
 8 radā dasa Goksi/Redīkāramānāṅkara sanamata

L.5-lu in dhīlu is written with the vowel sign in the original

l.4-pachima appears like paksīma; nimatoḥ- a wrong sanskritism

L.6 - repetition of paraka - a scribal error.

L.5- text - birodha.



Serial No, 51 .

Page 101

J.A.S.B.LXII(1893)-14 O.Inscriptions -M.M.C.;

&amp;

Antiquities of Orissa-R.Mitra, 2nd .Vol.;

In the 4th Anka of Govindadeva(Dt.7-11-1452A.D.-M.M.C.)

No.5 on the right side of the JayaVijaya door way in the  
temple of Jagannatha at Puri.

1 SriBira Gajapati Gaudesvara Nabakoti Karnata (Kalabaragesvara  
(Sri maharajadhiraja Managobinda Sri)

2 Gobindadeba raja Sri (Srimad Birabara) Pratapa Sri Sri  
Pratapadeba Maharajankara bije rajyem Samasta

3 4 Anka srāhi Bichā sukala trtiā Mangalabārem Jagamohana  
mandape Sri Jagannāthachāmurem ja-

4 nāile bho Jagannātha toho padmapāda dekhi asibā(yibāre)  
binā sabutim narka(Bijha Udayagiri sa-)

5 ri sari parijante svadesī paradesī (jātrī)mānankara (dā)na  
(prati) . . . .

6 (Gadajātara )rajāmāne . . . . .

7 pālanā karibe je e kathā anyathā ka-

8 rai se Sri Jagannāthankara droha karai

9 haste Brāhmaṇa badha kalā pāpa .

10 natvā bhābino bhūmipālā.

11 cate Rāmacandrah /sāmā .

12 pānām kāle kā .

13 pālaniyam bha . . . .

The parts of the inscrip. bracketed above are given  
after the reading of M.M.C. ; their authenticity can not be  
attested here as the letters in the impression are not legible.  
The impres. does not warrant the reading 'Gadajāta' ; the skt.  
verse (in fragment) is a quotation from 'Yogavāsistha' cp. the  
the skt. verse towards the end of the tri-lingual insc.(ref.18  
A)



S.I.I. Vol.VI No. 927(A.R. No.296-q of I899)

Date A.D. ,In the 5th Anka of Gobindadeva.

On the 24th round pillar in the verandah round the central  
Shrine  
of the Laksmi-Narasimhasvamin temple, Simhacalam.

1 Śrī Jaganātha/ Bīra Śrī Gajapati Gaudeśvara Nabakoti Karnnāta  
2 Kalabarakesvara Śrī Subarnnakesari Śrī Gobindadeba.

2 Māhārājānkara bije subha rāije samasta 5 Anka śrāhi/ makara  
di 5 krī 5 Somabāre/ sāta 7 śa Bhorā-

3 Māhāpātra Bālunkī Bhañja Haricandana Māhāpātrānkara data /  
Śrī Narasiṅghanāthadebañkara bhogabhātakū/bhātar-

4 ra muḷabhogapariksā Gadādhara Māhāpātrānkara adhikāre/  
Lakhamārara bhui Āsvā?dhara Robbapaligrāma I Siṅgā-

5. ragadabhui Ārakotāpaligrāma 1 Bīrakotara Uriti grā 1  
Dodisāla bhui Āranābarama grā I Tintābi?simāra

6 Coḍabarama grā I gāe grā 5 datṭa kari dhīlu ethu  
bhitaru deule parabesa kaudiru barasaku barasa ŚrīNarasīṅha

7 nāthadebaku sebā karibāku Bajrṣnaba Arakṣita Raghuku  
sasakāni ta 200 jābatacāndrārka kari dhīlu e paramosu-

8 raṅka lāgi biri 5 ānamu IO tiunaku 4 dahiku I nityani  
jābata cāndrāna kari deuthiba/ svadattā pradattam bā nā saha?

9 nti haranti ca sarsthir barsasahasrāni biṣṭhāyām jāyate  
krimih/  
Śrī Narasiṅghanāthānkara sarana

-----  
IN lines 38, 6 and 7 the vowel-sign is used in the original  
in the words Bālunkī, and dhīlu(for lu); L.7-text ribi for biri.



Serial No.53.

In the 8th Anka of Gavindadeva .

S.I.I.Vol.VI,No.749(A.R.No.266-B of 1899).

On the 9th. round pillar in the verandah round the  
central shrine in the L.N.temple,  
Simhacalam .

- 1 Bira Śrī Gajapati Gaudeśvara Nabakoṭṭi - Karnāṭa-  
Kalabarakesvara/Śrī Gobindadeba Mahārājāṅka biḷe  
subha-rāḷje Samasta
- 2 āṭha 8 Anka śrāhiki Kakaḍā di 8 kri 14 Sukarabāre /  
aruā dui prakaraṇa paśāpāleka prakaraṇa Narasiṅga  
Paṇḍita Siṅga . . .
- 3 ṅkara bhāga- nirṇṇe / āmbhamāṇāṅkara sāsana-desa/  
Odādi bhitare / Undela gāe / Bodāda gāe / e dui gā  
pūrba āmbhamāṇāṅkara sāsana . . . .
- 4 ja(?) / galupana kari harilāre / Haricandana Mahāpātre  
e galuku sādhyā kari / purba tamāpadā pramāṇe rāja-  
pramāṇe / Odādi simāra Narasiṅga-deulāra
- 5 ~~Nar~~ Narisiṅganāthadebaṅkara tarāpa . . mbhe / āmbha  
Brāmbhana niti prakaraṇāṅkara dui gā Gobindadeo-  
thākuraṅka āisi kāmārthe / pramāṇapū-
- 6 rbaka kari delu /Gadādhara Mahāpātraṅka āigā debāra?/  
pramesvaraṅka desa pramesvaraku dhilu / e Brāhmaṇa-  
māṇāṅkara dui gā ehāku dhī .
- 7 boli āigā dēlāra . / Gadādhara Mahāpātre thāi bāṇṭi-  
dhile/ Undela gā bhāga 32 na prathamāruāprakaraṇaku  
dasa bhāga 10 pasapa



## Serial No. 53.(contd.)

- 8 āla aruāprakaranaku bhāga 10 NarasiṅgaPaṇḍitaku bhāga  
10 Opudisinganā Bhataku bhāga 1 gāe bhāga 32 /  
Bodāda grāma 1 . bhāga .
- 9 . . leka bhāga 1 Āceā Pasapāleka bhā 1 Purbatama Pasā-  
pāleka bhā 1 Balabha Pasapāleka bhā 1 sāna Singu Pasa-  
pāleka bhā 1 Rāmu Pasapāleka
- 10 . 1 Acāri Pasapālenka Singu Pasapāle bhā 1 Raṅgu Pasā-  
(pā)leka bhā 1 Āceā Bhata paṇḍ (?) Singu Pasāpāleka bhā 1  
. . ā Pasapāle bhā 1 Rāme .
- 11 . . sapālekara leā bharujā bhā 1 Narasiṅga Paṇḍita bhā 1  
Opudī Singanā Bhata bhā 1 Bidā NarasiṅgaPasā(?) . . . ku  
bhāga ½(?) Udirugu .
- 12 . gā 1.ehi p(r)amā(ne) je jāhāra bhāga se āe karibe /  
rājāparikṣāksāmure khaca kathā na ka . . . pramāṇaku jele
- 13 . Narasiṅganāthadebaṅku droha kālāra dosa pāiba / deula-  
bhaṇḍāruku Sasakāni pāñcasa . . . . . ba/e dui desaru
- 14 ehi nirṇṇeku saburu sanamata / ethiki āna kahibāku nāhi/  
ethaku abā . . . . . e dui de .
- 15 eka iba bhagini loke sarbesām meka bhūbhūjām na bhojyā  
na ka . . . . .

---

The sign/ indicates the daṇḍa sign in the original .L.4-  
purba tamāpadā pramāṇe may read purbatama paḍī pramāṇe ;  
L.5- tarāpa . . mbhe may read tarāpaku . . mbhe ; L.6- delu  
looks like deru ; L.11-Bidā may read Budā ; ½ corresponds to  
two daṇḍa signs in the estampage or facsimile; L.15-for the  
skt. verse see 45A. In the inscription ru appears like r  
& lu like the corresponding vowel symbol.  
L.6-text- Brāmbhāna .



S.I.I.Vol. VIXX(six), NO.S-700(A.R.NO. ~~222~~247-AofI899)  
Date-A.D. 1547

On the 3rd round pillar in the same place(see NO.697)  
Simhacalam.

- 1 bira Śri Gajapati Gaudeśvara Nabakoṭi<sup>1</sup>Karnāṭa<sup>2</sup>Kalabaragesvara  
ŚrīSubarnakesa-
- 2 ri Gobindadeva mähārājāṅka bije bije<sup>1</sup> subha rāje samastap̄tha 8  
aṅka śrāhī Ka
- 3 kadā di I2 su(?)<sup>2</sup>IIsukarabāre/Gadādhara Māhāpātraṅka bhāi  
Krīṣṇa<sup>3</sup>Māhā(M)tiṅka ga
- 4 care Tala-Jīaraṅ<sup>4</sup>kumbhānījogimānaṅkara dhīlā kerepatra/āmbha<sup>5</sup>
- 5 baratanadesa Nandacarama grāmara bhūibhitare Gopālapāṭaṅā  
aṅgali<sup>3</sup>Gātrakholaṅki sarahada bhitare
- 6 e hadaku utara ṭhākuraṅka toṭaku dakhina e majhira bhūi  
aṭhārahātha nale pañcisa guṇṭhāe māne lekhae bāramānara
- 7 bhūi<sup>5</sup>khaṇḍe paramesvaraṅku toṭakaribānimate e bhūiki kamada  
ghenī ācāndrārka sthāhi<sup>6</sup>kari nīdhinīkṣepa-
- 8 kūpapāśāṇasahitakari dhārāpūrbaka kari delu<sup>4</sup>/ethiki gyati<sup>5</sup>-  
sāmantapubādhdīdānakere<sup>6</sup>birodha thīle āmbe tulāu/ethaku āna
- 9 boli na pāi<sup>4</sup>/ethakū sāksī deola Saṅgu Pāṭarā Sīṅgū Pasapāleka  
Āceā Pasapāleka Narasiṅha Paṇḍite Kulasiṅhara
- 10 Anagāru /

Serial NO.54A(S.I.I.VIXXNO.S 701-702)

- 11 mudaratha Kīrṣṇamā thāi Redamāṅkare<sup>2</sup> BhagabānaPātra e bhūiki  
sasakāni bāra ṭaṅkā ṭa I2
- 12 ghenī tamūkuṁ e bhūi jābacarcārndārka<sup>7</sup> kari dhīlu<sup>4</sup>/Kumbāra-  
sebā dasajānara sanamata<sup>4</sup>/

-----  
ti  
1 L.2-repetition of bije is a scribal error, 2 SSVII reading-sudi,  
3 L.5-aṅgali<sup>1</sup> is perhaps aṅcali<sup>4</sup>, L.8-lu of delu is written with  
the vowel sign, same with dhīlu(54A-2)<sup>5</sup>, bhūi(L-7) gyati(L-8)  
without any nasal sign, L.7-correct word-sthāyi<sup>7</sup>, last L-jāba  
ccāndrārka. L.11, after Redamāṅkare, there is a letter<sup>4</sup> like ng in the impres.  
The sign / in L.5 3, 4 & 10 represents the daṇḍa sign of the original.



S.I.I.Vol,VI NO.697(A.R.NO.245-A of 1899)

In anka years 3&amp;II of Mukundadeva(A.D. 1568.)

On a round pillar in the verandah round the central shrine  
of the Laksmi-Naraya~~na~~simhasvamin temple at Simhacalam  
(Vizianagram Estate), Taluk & District-Vizagapatam.

I sadātād duguṇaṁ punaṁ

2 paradatānupālāṇe

3 paradatā~~nupālāṇe~~ta apahāreṇaḥ

4 sadattam nisphalaṁ bhabet

5 Bira Śri Gajapati Gaudeśvara Nabakoṭi-Karnāṭa-Kalabarakesvara

Bira Pratāpa

6 Śri Mukunda Deo Māhārajāṅkara biḥe subha rāiḥe samasta 9 aṅke

7 Śri Narasiṅganāthadebaṅku bhātabhogaku bhiāi dīle deulāra

8 prakraṇaki kalāṭa 1255 kā amṛtakuṇḍaku ṭa 365 kā gotiku

ṭa 160 kā

9 gāe ṭa 525 <sup>nikā</sup> dhilā Kalinga-daṇḍapāṭara Tala-jiara Anakāpali-

petāra Kapā-

10 pakhimuṭhā abadāna kari dilāṭa 525 kā e rajāṅka II aṅke

sampradā

11 sebaka bhiāru Māigomunāpoka ? 20 . baratana ṭa 150 nīkāku

dhilā

12 Jiara d(e)saru ṭa 150 nīkā Harirajanariṇḍ(r)a Mahāpātraṅka

gotiku Tala-jiara Mu-

13 thāraha ? dhilā? Sudupāka-grāma e dhārmakiratimāna je, hari

se dosa pāi

14 amṛtamonohire bisa delā pāteka pāi

-----  
L.II doubtful up to baratana. It may read as follows-

ru baka bhiāru māi gomunipoka etc. S.I.I.VIXX ,697 reads as

ri kebhi ācandramārka gomunāpo kārā thila baratana etc. .

L.9. in the impres. potarara or petarara might be an error for petara .

L.II - Māigomunāpoka may read māipomīnti munipok(u) .



## Appendix , Serial No. 1

J.A.S.B. Vol.LXV(1896),P.229-Text,Notes etc. by N.N.Vasu.

J.A.H.R.S.Vol.VIII,Pt.1(1933),P.53(summary).

A copper plate inscription discovered at Kenduapatnā  
(Kendrāpadā, Dist.Cuttack) of NṛsimhadevaII(A.D.1296).  
(The 19th. Sept.1295-N.N.Vasu).

Plate V , reverse, from the 16th. line.

(Script-Proto-Oriya, Lang.-Skt.with several Oriya words)

- 1 Svasti saptadaśottara-dvādaśaśata-Śaka-
- 2 caturdaśabhubanādhipa<sup>tī</sup>tyādibirudābalībirājamānaḥ /Śrī  
Bīra Narasimhadebamahipatiḥ svarājyasyaika-
- 3 bimsatyāṅke (a)bhilikhyamāne Simha-śuklasasthyām Soma-  
bāre Remunā-katake nabarābhyantarabijayasamaye Halī-  
Prahlāda-
- 4 mudalena Gangātirābadhāritanyāyāt somagrahanasamayasaṃt-  
arstānekabhūmadhyāt Kāśyapa-sagotrāya

Plate VI, obverse.

- 5 Kāśyapābatsāra-Nidhrubaprabarāya Yajurbedāntargata-Mānva-  
śākhādhyāyine Kumāra-Mahāpātra-Bhīmadebasārmaṇe bhūmi-
- 6 pañcāśadbātikāpradānāya Derābisayamadhyāsinaṃ Eḍaragrāmaṃ  
Puro-Śrīkaraṇaṃ-ŚibadāsaNāyaka-nalapramāṇena / uttarataḥ
- 7 Mālopuragrāma-dviśīma-dandārdham prathamīkr̥tya Tai(?)la-  
ṅagrāmiya-pāṇīyamukhāyana-dandārdha-dakṣiṇābaccheda(h)/  
pāścimataḥ Sāhasa-
- 8 mallīya-puṣkarinī-pāścima-hīdamādīkr̥tya Bibhutipadāgrāma  
dviśīmahīdābacchin(n)a-purbbaśīmānameba catuḥśīmābacchinnaḥ
- 9 dvādaśagun̥thopeta-sodaśamānādhika-dvācatvāriṇśadbātikā-  
madhyāt purātana-debaBrāhmaṇabhogya-goharigopathadaṇḍa  
puṣkarinī-



- 10 rinī-sameta-nabamānādhikāsta(ṁ) bahiṣkṛtya nirabbakara-  
dvādaśagunthōpetasaptamānādhikācatustrinśadbātikāparimitam//  
tathā Svā-
- 11 ngabisayamadhyāsinaḥ Sunnāilo-grāma(h) tasyāpi nalapramānena/  
paścimataḥ/Bhīmanārāyaṇapuradviśīmadandārdhamādīkṛtya
- 12 Khaṇḍasāhigrāmadviśīmadandā(r)ddhabicchinnaḥpurbbhamaryyāda(h)//  
dakṣiṇataḥ  
Beḍapaḍāgrāmadviśīmadandārdhamārabhya Ghodāpālagrāmadviśīma
- 13 dandārdhottarābaccheda(h)mebam catuḥśīmābacchinnaśadguntho-  
petatrayodaśamānādhikatrayastrinśadbātikāmadhyāt purātanadeba-  
Brāhmaṇa
- 14 nabhogya-goharigopathapuṣkarinī-sameta-mānadvādaśādhikadaśa-  
bātikā bahiṣkṛtya śadgunthopetamā-
- 15 naikādaśādhikātrayaobinśatibātikāmadhye nisādhikṛtāstādaśa  
mānopetāstamādhika(nā)saptabā(?)ti-
- 16 kāyāś Candradāsa-karaṇasya nalapramānena etadiya-śīmā (/)  
paścimataḥ //Kailogrāmadviśīmadandāstha
- 17 batabrksamārabhya Sunāilogrāmamadyakṣetṛabatabrksābadhi-  
purbbasīmanam //uttarataḥ Sunāilogrāmama-
- 18 dhyakṣetrasthabatabrksamādīkṛtya/Beḍapaḍāgrāmadviśīma-  
dandāsthabatabrksābacchinna-dakṣiṇamaryyādam //ebam cā-
- 19 tuḥśīmābacchinnaḥbhuḥkhaṇḍam aśtādaśamānopetāstamānādhika-  
saptabātikāmitam bahiṣkṛtya nirabakara-trayodaśagunthādhika  
dvādaśamā-
- 20 nopetapañcadaśabātikāparimitam // ebam grāmadvayena militvā  
nirabakara-pañcāśadbātikā-parimitam//sajalasthalamacchakaṣṭha
- 21 sahitamācandrārkkamakarikṛtya prādāt //  
L-15-drop daśā; Ls. 19&15-read guntho for māno .



Appendix Serial No. I (cont.d)  
(From part of line 21).

- 21 asmin Gaṅgā-Narasiṅhapura  
śāsane Putimāṣagotrāya RgbedāntargataŚāśanādhikāri  
22kalasākḥādhyāyine śebāyat-Yallālanāthaśarmane śāsanādhikāri  
byabasthitā bātikaikā // // tāmbakārā-Yannādināme  
23 bātikārdḍhañca// //asya śāsanasyāṅgatayā dakṣiṇa-Jhāḍa-  
khaṇḍa-madhya-Tucadāgrāmiya-Komaṭi-Māṅkuśreṣṭhikaputra-  
24 Purāisreṣṭhisute Nārisreṣṭhināmā // //Kantāpāḍihattīya  
tāmbulika-MahādebaBelālikasya naptā DhittuBelā -  
25 lināmā // // Prusotmapurahattīya-usthalitāmbakārāI Annai//  
Bedapura-usthalikamsakāra-Madāināmā // //

Plate-VI, reverse (six lines).

(7 verses regarding the protection of the grant).

MR. M.N.Vasu notes (on P.231, J.A.S.B., Vol.LXV) that the character of the grant may be described as Bengali of the Kuṭila type of the 12th.&13th. centuries. After pointing out the resemblance of several letters with those of Viśvarūpasen's Cop.platen and of several others with those of modern Bengali he observes that every letter on the reverse of the 2nd. plate forms a curve with its matrā bearing no likeness to the Bengali, Nāgarī, or Maithilī character of the time and can be taken as an early form of the Utkalākṣara.

In this grant as transcribed above Sanskrit b & v are not distinguished as it is not done in the original. It may be noted that this holds good in modern Oriya where the sound b represents both Sanskrit b & v .

This record is important for the study of names of places and persons. Some of these e.g. Māṅku, Dhittu Belāli appear to be non-Sanskritic in origin. It contains the word Yallāla which

is Tamil Alvār and the O. words gohari, dandā, śebāyat, hida.  
Note the word Narasiṅga (L. 21). L. 25 - text - Mudāināmā.



## Appendix No. 2

A stone inscription from the Sun temple at Konarka,

District - Puri .

J.B.O.R.S. ,1917, Page-282- Text, <sup>Plate</sup> Notes etc. by

M. M. Chakravarti .

Approximate Date- A.D.14th. century(paleographically).

1 Śrī Bayabhandāra-adhikārī Balāi Nāeka//Bhandāra-nāeka

2 Alālu Nāeka //Koṣṭha-karaṇa Aṃgāi Nāeka // //

The sign / represents The ' danda' sign of the original .  
The y of Baya(śkt- vyaya meaning expenditure) is written in the original with the Nagari y symbol which is articulated in modern Oriya like j; the scribe should have put or marked a stroke in the fashion of a tail to that symbol. The Bhuvaneśvara stone inscription (Serial No. 1) of the middle of the 13th. century A.D.indicates that the Nāgari y symbol was articulated like j .

L.1;- M.M.C. reads dapa for baya & Baliki for Balāi .

L.2- He also reads Anārnṇu for Alālu.

This inscription was edited in the aforesaid journal by M.M.C. from an inked estampage which was taken by P.C. Mukherjea from a stone in the Sun temple(as evidenced by his notes ) . The sun temple also known as the Black Pagoda is one of the world's greatest architectural monuments. It was built by Nṛsiṃhadeva I (1238-1264 A.D.).



On a stone in the entrance in to the Pottesvara temple, village-Pottangi, T-Ichchapuram, D-Ganjam.

Script-Oriya.

Dated the year 4477 of the Kali Yuga Era.  
(corresponding to A.D.1376); In Anka year 29 of  
Śrī Vīra Bhānudeva (III)

Cp. A.R. 1933, Page-46. *cf. JAHRS, vol. 6, P. 51.*

- 1 Jugābde Kalījuga gate 4477
- 2 Śrī Bīra Bhānudebaṅka 29 śrāhi
- 3 ~~Kātri(ka)~~ Kātri(ka) sukla
- 14 Bhu(?)bārem data Gurdāsa
- 4 Rāuta (/) ga . mī chāga 17 e pundara
- 5 polu kra . . dudha dei mā 2 dudha ka . 2
- 6 . . batakal mā 8 taṅkā bhui
- 7 bhātaḥ ki . . kalā bhui
- 8 māna 1 . emanta mahiki (?) Śrī u(?)da
- 9 . . dhaja (?) hebāka

-----  
The text of the inscrip. has been transcribed here from the original impression and is not known to have been published before; The brief notice about this inscrip. in the A.R. referred to, has to be modified in the light of the text given here .

L.5-the last fig. 2 may read e. the letter dha before ka in L.5 & the letter ba in L.2 are written below the lines . The cha of chāga in L.4 may read as kṣa as in some other Oriya inscriptions. In L.3 the reading of Kātri(ka) is uncertain .



Script-Old Oriya, Lang.-Oriya.

The portions enclosed in brackets are inserted from the reading of other scholars as they are not quite legible in the photostatic copy and their authenticity

Śrī not attested .

- 1 (Om namah) <sup>Srī</sup> Nṛsiṃhāya (svasti svasti) Śrī Bikārināmasambatsare  
Caitrapaurnamī Sukrabāre Hastānakṣatre Pāṭanānagerasthiti  
Baccharājadebarājāṅkara putra Śrī Baijala  
2 debarāja (Narasimha?) tīrthe Gandha(?) mārdaṇaparbate Birāla  
Narasimhanāthasvāmīṅkara deula tolāilā ... bhusana ratna-  
malā gai-sateka Loāsingā  
3 grā(ma) dilā / <sup>tya candrā</sup> <sup>nadaśca</sup> <sup>rāpohrdayamja-</sup>  
<sup>Adimorada</sup> <sup>banilonā</sup> <sup>dya</sup> <sup>bhumi</sup> <sup>Rapangapada</sup>  
maśca } ahaśca rātriśca ubhe ca sandhyā <sup>dharmya</sup> <sup>opi</sup>  
<sup>iānāti</sup> <sup>narasya kṛtyam</sup>  
(pūja padhi Carupaka Panigrāhi purāṇe  
4 (...delā / praśastikāra Aghā ) Śrī.Narasimhasya prītaye /

Cp. District Gazetteer of Sambalpur (2nd. Ed.) by King, Patna, 1932.  
Dr. G. R. Bhandarkar, on the genealogy of the kings <sup>of Patnā</sup>, ascribed the  
inscrip. approximately to 1359-60 (A.D.). 4.3 - text 2 dīlo or dīnalā for  
dīlā.



In Samasta Anka 19 ,

S.I.I.Vol.VI.No.1156(A.R?No.363-XII of 1899)

On the south wall of the Mandapa etc. Alvar shrine. \*

- |                               |                        |
|-------------------------------|------------------------|
| 1 Samasta 19 ĩka śrāhi Tulall | kāñkha sebāku To-      |
| 2 kṛiṣṇa 12 ? Rabibāre Ka-    | 12 capitapālli grāmaru |
| 3 līṅga dandapāṭa parāksā     | 13 śr(ī) Nārāni. ?i na |
| 4 Bīrabhadradāsa Māhā-        | 14 . ru dui e māni     |
| 5 pātrañka adhikāre           | 15 kiā mudāe e         |
| 6 Jīara bhoga parīksā         | 16 je harai Nara-      |
| 7 Gaḍa Mahāntinka a-          | 17 sīṅhañku doreñ-     |
| 8 distāṇe pāñca paraka-       | 18 hā                  |
| 9 raṇa sanamate Pe ?-         |                        |
| 10 māi Behorāñku e-           |                        |

-----

L. 2-SII reading Budhabāre for Rabibāre ; L.s9&10-ekānta for ekāñkha ;

-----

\*in the L.N. temple , Simhacalam .



## Appendix No. 6

In Samasta Anka year 22nd.(of-

Purusottamadeva ? , cp. Serial No. 35)

S.I.I.VI.No.1147(A.R.No.363-111 of 1899 )

On the base of the outer wall of the Asthana Mandapa  
of the L.N. temple ,proper left of the western gate,  
Simhacalam.

(~~Apert~~ part of the inscrip. is missing from the impress-  
ion from its right hand side)

- 1 Bira Śrī Gajapti Gaudeśvara/Nabakoṭi Ka(r)nāṭa Kalabara
- 2 biḥe rāiḥe Samasta 22 Inka śrāhī Dhanu sukala 10 Budha-  
bāre bi(?)ra
- 3 Maṇiki jīṭaku hoithilā e pālāṭa āna desa dhilā e
- 4 nāthadebankara ~~maṇikā~~ baḍ(h)ai pathariā dui sebāku ehā
- 5 Mucapali dhilā/22 (A)nke Kalingapariksā <sup>deule</sup> Bhujaśālasīṅha  
Māhāpā
- 6 se ? Narasinghanāthadebankare dorehā ..... kalā .

In SII the inscrip. has been printed as consisting of 7  
lines , the 1st. line consisting of six Telugu letters .  
These letters have been transcribed as narapya c tatra ...  
They are visible in the impression but do not seem to be  
a part of the Oriya inscription .

- L.4 - deule may read Debale ( s. 3. 3 text. )( = badale 'in exchange' )  
L.6 - kalā " " clā .



In Samasta Anka year 22nd.(yr. 2 as printed in SII)  
S.I.I.Vol.VI.No,1161(A.R.No.363-XVII of 1899)

On a round pillar in the Mandapa in front of the Alvar  
shrine, L.N. temple, Simhacalam .

- 1 Samasta 22 Anka śrahi Makrara<sup>1</sup> sukla 1 Grubāre / Kalingapara<sup>2</sup>
- 2 ri<sup>3</sup>ksā Mahāpātra Kuṇḍalesara Jenānka adhikāre / Jia-
- 3 (ra) bhogaparīksā Gadāi Mahāsenāptī / bhiāile / pra
- 4 rikṣā bhātī<sup>2</sup> / cāula ccāi-cāula mā 2 na ghiu śolā 2 prarame-
- 5saṅku<sup>3</sup> bhāta thāli dui hoi canda(na)lāgi<sup>4</sup> bele hoi-
- 6 ba / lāgi karāi parīksā nema / amanaha<sup>4</sup> je
- 7 nei / se praramesu(ra)ṅkara dorehā hoi

---

L.1 drop ri.

Read, Makara 2 parīksā-bhāta 3 ~~para~~ paramesaraṅku

4 amanohi .

L.4 - ccāi may read ~~hāru~~ ?



## Appendix No. 8

In Samasta Anka year 25

S.I.I.Vol.VIX, No. 1165 (A.R.No.363-XXI of 1899)

On a round pillar in the Kalyana Mandapa of the L.N.temple,  
Simhacalam .

1 Samasta 25<sup>2</sup> Anka śrāhi Bichā su 13 Gurubāre Jīara de-  
2 sṛa deula bhogapariksā Mulai Jenām(?)ka (adhiṣṭhāne)  
ye samasta pāñca para-

3 karaṇa samasta bebasāti jana (Nā)yaka(nka)ra (bidyamāne),

4 Jīara kṣetra bhi-

4 tare je riṇa debe / ehā nimā lokaṅkara bāpamāku

5 kōhi (<sup>se</sup>ri)na deb(e) na kehi dhile kaudī je

6 mā(?) na pāi māgile bhaṇḍaraku taṇḍā sa ta 100 ṅkā(?)

7 debe / e tharbaku aṣṭa Lokapāla Dharuma sākṣī Jī-

8 ~~na~~ a(ra) samasta lokaṅkara sanamata

---

L.3-read bebasāyi(skt.vyavasāyī) for bebasāti ; L.4- nemā  
for nimā ; L.5-kahi for kōhi & kehi ; L.87- dharmaku for  
tharbaku . L.5 4 & 7 - debe / may read debo .



On the pillar of a ruined temple on the top of the hill

at Kondavidu, Taluk-Narasaravupeta,

District- Guntur ; Madras .

A.R. 1910, Page-46, No. 537 .

Script-Oriya, Lang.-Oriya

- 1 Śrī . . . . srāhi Śrī <sup>Candana</sup> ~~Pañca~~ Mā-
- 2 hāpātraṅka adhikāre Dakhina ~~ṣaṣṭi~~
- 3 sāhi? uparagaḍara Pānapasa
- 4 grāmaku ji(?)u Śrī Narasiṅghanātha-
- 5 nka amṛtamohiki dilu
- 6 ehā je harai se Narasī-
- 7 ṅghanāthaṅka droho kara(1)

---

The 1st. L. may read- Śrī <sup>dutiya</sup> biḥe (<sup>aṅka</sup> ~~rāiḥe~~) ~~pañca~~ srāhi  
<sup>Śrī Candana</sup>  
~~Reha(?ja)~~ na Mā- ; L.5-lu is written with the vowel-

sign which is similarly articulated in Oriya . On  
 paleographical grounds, the inscription may be assigned  
 to the second half of the 15th. century .  
 This inscription transcribed here from facsimile; is not  
 known to have been published before .

cp. S. No. 17.



## Appendix No. 10

S.I.I.Vol.VI, No. 1145 (A.R. No. 363-1 of 1899)

On a round pillar in the Ardha- Mandapa of the L.N. temple,  
Simhacalam .

( The following is the reading from the original impression  
sent by the Govt. Epigraphist of which no copy has been kept )

1 Ātreya    3 ŚrīŚrīŚrī Gajapati Nīḷamani    5 Raghunā  
2 gotrabatī    4 pāṭa mahādei sadā sebā    6 tha Hari

-----  
-----  
L.6- S.I.I. reads svārī in place of Hari



## Appendix No. 11.

In the 3rd (?)Anka of Mukundadeva

S.I.I.Vol.VI, No.1148(A.R.No.363-IV of 1899)

On a pillar in the portico in front of the northern entrance of the L.N.temple, Simhacalam .

1 Śrī Mukundadeo rajāṅka

2 3 Ankare (?) . . sāhā(?) . .

3 mahā . . . . Jīara

4 rima(?) . . . sohani (?)

5 <sup>bhumi</sup> <sub>ṅ ṅ</sub> padīā hoi . .

6 pramesraṅka deularu 50 ṅkā

7 ~~dei~~ dei ehāṅkara e raja

8 ṅka Anka 3 Mesa kdi(?)na

(Rest not found in the impression )

## Text in the S.I.I.

1 Śrī Mukunda deu rajāṅka

2 . anka . . srāhi (6?) So-

3 mābāsare ~~Jiura~~ Jīura-

4 desa debata (sonaba?)

L.s5-8 . . . . .

The impression is <sup>much</sup> very illegible .

ṅ



In the eleventh Anka of Mukundadeva .

S.I.I.VI~~x~~(six)No. 1146(A.R.No.363-II of 1899)

On the base of the outer wall of the Asthāna-Mandapa  
of the L.N.temple, proper left of the western gate ,

Simhacalam .

1 Om ? Śrī ? subhamastu / Bira Śrī . . . . .desvara

Nabakoṭi Karnāṭa Kalabaragesvara . . . kundudeba Māhārājā-  
ṅkara I I Anka śrāhi / Kakadā di I2(?) duti. Budhabāre  
parīksā

2 . . . . . Māhāpātre(ṅka) adhikāre Kalingara(?) Rāja (?)  
Māhāpātra(ṅka) adī(s)ṭāṇe beharāṇe parīksā parakarāṇa  
pāñca parakarāṇa thāi bhiāṇa / paramesvaraṅka Mukundudeba  
rājā-

3 ṅkara data / Tala-Jiara . . . . . koṭi . ku  
karāi Tala-Jiara la . Goti Nāeka muḷem / se / . . . . . adae ?  
kari?da?ka ~~XXXX~~ ri?0(Zero)/ . . . 12 .

4 baratana mā 12 . baratana ka(?) . . . . .  
. . . . . kari sa ṭa 150 whiteka ba ~~X~~ . . . . . bhiāṇa  
daṇḍapāṭa-abadāṇa-kaudīrum

5 ehi baratanaku dilāra . . . cara ? . . . . . kari delā  
. . . . . Bedaragada grā 1 ehāku . . . . . ra data ṭa 1 lekhāe

6 . . . kari bhogaru . . . . . dānakari delā / e . . .  
. . . . . lāgikārāu thiba

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## Appendix No. 13

The Tamil version of Serial No. 1

(Inscribed on the same stone which contains the Oriya text)

For reference cp. S. No. 1

- |   |  |
|---|--|
| 1 Svasti Śrī Vīra Nā                    | 16 cu vātina māḍai 140 um im                               |
| 2 rasimhadevakku yānt(u)                | 17 māḍai 140 um kuṭāte śi-                                 |
| 3 <sup>22</sup> ll(?)āvatu Kārtti(k)ai  | 18 valokaprāpti pannina vi-                                |
| 4 māṣattu kṛṣṇa saptamī                 | 19da vitattu immadham a-t-Tapacca                          |
| 5 Ravivāramumāna Vanañ                  | 20 kavarttikaluku ānavitattu iva                           |
| 6 Śrī Kittivāsattil Sidhe-              | 21 rukkum Durggābhattarkum rāśi                            |
| 7śvaramadhattil <sup>t</sup> a Taparāja | 22 maitramāka yivaivara kaiyyile                           |
| 8 munikal Durggābhattarku               | 23 dhārāpurvvamāka immāḍai 100                             |
| 9 immadhattil Vāghramārā                | 24 40 um ilantu ivara māmanār-                             |
| 10 vil bhūmī 12 vaṭṭi Periya            | 25 āna Uttaresvara-Nāyakkar                                |
| 11 Narasimhadevan Ekāda-                | 26 pakkal tanacu vānkina mā-                               |
| 12 śa Rudra prītyarttham-a              | 27 <sup>d</sup> ṭai 10 um nel 30 poṭṭiyum <sup>ta</sup> ma |
| 13 ka Māheśvara bhojanam?pa-            | 28 ra mātattu?kkantu?iva-                                  |
| 14 nnivikka kkuṭutta bhūmī              | 29 ra kaiyyile nirvārttatu                                 |
| 15 paṇayamāka vaittu ttani-             |  |

( On another side of the stone slab)

( to be read from top to bottom in the original )

- 30 1 <sup>uḍuttu</sup>ka V(i)ra Nārasimhadevarku āyurārōgyaaisvāryātham  
māka mūru mandalattille pi-
- 31 2 ranta madhamadattila sampradāyamāyācāravāṅkalāna  
tapasikal biksai
- 32 3 pannakkadavatu idukku sāksi ādityacamdrāvanilā ityādi (/)

maru Grantha m in L.10 &amp; Tamil m in L.14.



Telugu version of Serial No. 9 .

S.I.I.Vol. V, No. 1180 (A.R.No.299 of 1896)

On the 10th. pillar(east face) in the Tiruchuttu  
mandapa, Srikurman, T-Chicacole, Dist-Vizagapatam(after 1936)

1 Vira Śrī Narasimhyadevankara vijayarājya saṁvatsa-  
2 rambulu<sup>1</sup> 1323 1324 agunnemti<sup>2</sup> Pusya sukla purnnamī Ca-  
3 mdravārananu Kāśyapagotrulaina<sup>3</sup> Vismudāsa Upādhyā-  
4 yala manumamdu<sup>4</sup> Prayāga Upādhyāyala koḍuku<sup>5</sup> Ka-  
5 līṅga vyāpāri Ladde Surathānu tammumdu<sup>6</sup> Residāsa Na-  
6 yundū<sup>7</sup> tamaku<sup>8</sup> āyurārōgyaaisvaryabhivṛddhigāmu<sup>9</sup>  
7 putrapautrābhivṛddhiyungānu Śrī Kūrmanāthuni sannidhini ā-  
8 camdrārka sthāyamgānu akhamdadīpamunaku<sup>10</sup> Dīrgasī Pōla Bō-  
9 yamdu Palla Bōyamdu<sup>11</sup> viri<sup>12</sup> gōcarānanu petṭina gorya-  
10 lu<sup>13</sup> 100 imdulaku<sup>14</sup> neyi<sup>15</sup> nitya adyamti<sup>16</sup> lekkanu emdādi-  
11 kini<sup>17</sup> nālgū putlu<sup>18</sup> pamdu<sup>19</sup> lekkanu Śrī Kūrmarāyani nagara-  
12 nu praveśamu cēyaṅgalāru<sup>20</sup> i dammamū Tirupāti  
13 Śrī Vaiṣṇava rakṣa\* (/)

"The figure of a horse with a saddle and the Telugu numeral  
4 above it, are engraved at the bottom of this inscription?  
plate of the  
In the Oriya version the mark resembling Oriya ୧ above the  
figure of the horse with a saddle may represent the figure  
of a man. In L.1 the gen.pl.suffix -mkara is Oriya; Cp.S.I.I.  
Vol.IV, No. 928 (an inscription of Kapileśvara<sup>SVARA</sup> deva) & No 1362.  
1 years, 2 in the yr., 3 who is of the K.gotra, 4 grandson,  
5 son, 6 younger brother, 7 Nāyaka, 8 for himself, 9 gānu=for,  
10 for, 11 of both, 12 placed, 13 rams, 14 for the purpose, 15  
ghee, 16 in measure, 17 every yr., 18 for, 19 ten, 20 they should  
make.



Serial No. 15

A Canarese inscription of Virabhadra.

(containing a part of the text of his Telugu-Oriya inscr.cp. S.No.45B.)

Epigraphia Carnatica(Mysore Archaeological Series),Vol.XI,

(year 1903),No.107 (Page 127,Canarese text on P.<sup>173</sup>176)

On a stone at Malebennuru,Taluq-Dāvanagere,District-

Chitaldroog, Mysore.

Date-A.D. 1516.

(cp.L.5 & L.s 13-16 of the following with 45B)

- 1 namastunga(\*)
- 2 (Svasti) Sri jayābhyudaya Śālivāhana Śaka varuṣa
- 3 ~~1438~~ 1438 neya Yiva samvatsarada Kārttika śu 12 śulu/Śrī...
- 4 ..pati Śrī Puruṣōttamasvāmiya divyacarananediśya.....
- 5 va parama-Māhesvara parama-Vaiṣṇava jagalmūlakāraṇaŚrīPuru
- 6 ra Durgāputra trayī-samuddharana vasumdhārāvva . ka...
- 7 . yyarvamśāvalambastambhana darmmarakṣaṇāyika... mū-
- 8 laparākrama dāni ..... narapati-caritānum...
- 9 .navasādvani.. janavisrāṇakā. vādavacanapratisamāpa..
- 10 .saptāṅgaprajājanasamtāpabamdhana sanmitra-hṛdayānanda
- 11 .ta-Manu-vamśa-parākrama Ykṣāku-kula-pradipa-Rāmacandra-  
Vaiva.-  
caritāla.
- 12 karikālakamnyāyādi-biruda-virājita Kabalēśvara Mahārājā
- 13 . Śrīma....bhattāraka rūpa-Nārāyana niranta...vidya
- 14 abhinava-Parasūrāma jitāri samara-nisamka ranaramga Dravil  
mandale-
- 15 † śvara nava-Kandarpāvatāra mahānubhāva Gajapati Śrī  
Pratāparudra - Ma
- 16 ahārāyana kumāra Śrī Virabhadra Mahārāyaru Maliyabimnnu-

\*This wellknown sloka (cp.the beginning of Harsacarita) is inscribed in L.1&in L.2 up to svasti .



17 ra sīmeya maduveya-sunkava bittukotta darma-sāsana Śrī  
 18 Kṛṣṇa Rāya Mahārāyaru sukha-samkadhā-vinōdadim rā-  
 19 jyam geyutiddali namma nāyakatanake<sup>k</sup> vālisida Maliya<sup>p</sup>  
 20 bemnnūru sīmeā kālūvali Lingadahalliya-sīmeya volagagi  
 21 namma aramanege Saluvamthā maduveya sunkavanu Śrī Kṛṣṇa  
 22 rāya Mahārāyarigevū namma tamde Śrī Pratāparudra Ma-  
 23 hārāyarigevū namagevū dhammavāgabekemdu Śrī Kṛṣṇa Rā-  
 24 ya Mahārāya nirūpadimda vutthāna-dvādasī-punya-kā  
 25 ladali ācamdrārka sthāyiyāgi nadeyalimdu sarvaṃamnyavā  
 26 gi bittēvu yi darmmakke (\*)

29 yemdu bitta maduveya  
 30 sunkada darma-sāsana/dānapālanayormadhye dānāt chreyo  
 31 nupālanam dānāt svargamavāpnoti pālanādacyutam padam  
 32 svadattam paradattam vā yō hareti vasumdharam śastivarṣa(sa)  
 33 hasrāni vīsthāyām jāyate krimi //svadattād (d)vigunam punyam  
 34 paradattānupālanam <sup>paradattāpahāreṇa</sup> ~~svargamavāpnoti~~ svadattam nihphalam  
 35 bhavet // yī-dharmake sahāyavāda Bemnnūra ..... Narasa  
 36 ..yidake mukhyarāda Bemnnūra...stalada Hadadeya kulkarānika  
 37 volagāda kūlambīya-Dodi-Gomda Ku..... Malli-Gomda Nitura-Ba  
 38 rama-Gomda Bemnnūra-Sūri-Setti-Volagāda gāūnda-prajegalū  
 39 lu yekastarāgi mādidamtā darma-sāsana yidake aruatū pida<sup>tammo</sup>  
 40 rutammatāyigealu pidavaru yī-sāsanava tivida silpī Vīrōja  
 41 Śrī Śrī-  
 42 Śrī-  
 43 Śrī-

\*Usual final phrasea are inscribed in the gap from L.26 to L.29.  
 The transcript of the inscrip. is mainly based on the Canarese  
 text of the journal referred to. Amend part of it in the light  
 of S.No.45B. Cp. S.33. IV, No. 1362.



PART III  
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SERIAL NO. A

A Royal charter recording gift of a  
golden staff.

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Hail! On Saturday, the fifth day of the bright fortnight (of) the month of Tula (during) the 15th year of the victorious reign of Sri Anantavarmadeva, the destroyer of the pride of many a foe at the front of the battle, whose great prowess lies in the strength of his (own) arms, who is like a pillar that supports the Ganga dynasty, this is the settlement of the (Royal) charter, granted as a favour, in respect of the festive gathering at Urajam.

Be it known in respect of Polakhi and Urajam. It was due for enjoyment on the part of the people, three shares being of Polakhi and one share being of Urajam. He granted a golden staff with a handle made of ..... to ..... during ..... so that at the (festive) gathering of Urajam the (festive) gathering of Polakhi may not obtain .....

Vallabha Bhala engraved this command (i.e. completed the engraving of this charter) on the 7th (tithi), at the place of the assembly in the auspicious presence of (the deity?) ..... Saka era 933.

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List of villages of the Madras Presidency, Madras, 1933, P. 212 Polaki, P.214 Urajam.  
For the script of this inscription cp:- E.1. IV, P.183  
E.1. III, P.220 Ind. Antiquary XVIII, P.168.



411

SERIAL NO. 1.

A royal endowment to a Math for feeding the Śaivite saints of Coḍa, Pāṇḍya and Kāñcī countries, its mortgage, part-payment and redemption due to waiver.

-----

Om! Hail! On Sunday, the 7th of the dark fortnight (of the month of) Kārttika, (in the} year) SamvatXXXII, during the victorious and prosperous reign of Śrī Vīra Nara-Nārasimha Deva.

In regard (samam̐dhe) to the Bāghamarā land, measuring twelve Mātis (240 acres) of Siddheśvara Matha (which was granted) for offering of food (in charity) in honour of the Eleven Rudras and to wish long life to the Great Narasimha Deva, Taparāja Mahāmuni executed a mortgage in favour of Durgā Bhaṭṭa Ācārya (and) he took one hundred and fifty māḍhas (75 tolas) of gold from Uttareśvara Nāyaka. He - Taparāja Mahāmuni - paying off 10 māḍhas of gold and thirty pautis of paddy (rice) - both this paddy and gold - through Durgā Bhaṭṭa to Uttareśvara Nāyaka made an account or calculation. Calculating this money and this paddy and gold as capital and interest it became (altogether) one hundred and eighty (180) māḍhas (due from Taparāja).



When Taparāja Muni attained Śiva (i.e. died), Tapa Cakravarti became the head of the Maṭha (lit. master of the place). When Durgā Bhaṭṭa Ācārya heard of the rāśi (Zodiacal sign or the planetary conjunction) at the time of birth) of Tapa Cakravarti and of Durgā Bhaṭṭa Ācārya (i.e. of his own), he became friendly (towards him) as they were of the same rāśi (i.e. were born at the time of the same planetary conjunction).

Durgā Bhaṭṭa Ācārya offered (libation of) water in the hands of Tapa Cakravarti (transferring) this Bāghamarā land of twelve vātis the usufruct of which was due to be enjoyed until the amount of one hundred and eighty madhas was cleared off (lit. made up - kallāke).

This (charitable) offering of food in honour of the Eleven Rudras should be made for wishing long life to the illustrious Vīra Nara Nārasimha Deva. This (offering) is the offering for the hermits who being born in the three countries of Cola, Pāṇḍya and Kāñcī and entering the monastic life in all sorts of Mathas have become pure in conduct (ācārabanta).

May that offering for the hermits endure as long as the sun and moon (endure).



SERIAL NO. 2.

Institution of 'Nisankabhanu-bhoga'.  
 (Endowment for offering food to the deity for long  
 life of King Nisankabhanu.)  
 S.I.I. VI. 720.

-----

On Sunday, the eleventh day of the dark fortnight  
 of Makara, the Samasta year 8 (?) of King Vira Sri  
 Bhanudeva, during the tenure of office of Bhuvananda  
 Mahapatra, steward (pariksa) of the province (dandapata)  
 of Kalinga and Sandhivigrahika and also of Hariharananda  
 Mahapatra, steward (pariksa) of Kalinga and Sandhivigrahika  
 and in the presence of all chiefs and leaders, the  
 Nisankabhanu offering was instituted for the Amrta-manahi<sup>1.</sup>  
 of the deity Sri Narasimhanath, with a desire for the long  
 life of the King:-

4. Rice (~~anna~~) or cakes (arisa)
- 4 Baghala?
- 4 Large sweets (Korabada)
- 1 Jenta fruits<sup>2.</sup> (Jenta (pha) lu ladika, phalu, etc.)
- 1 Water (pani) - jar (pani Kalisi)
- 5 Betel-leaves (panubidiya)
- 5 Betel-nuts (guvago)

- 
1. Amrta-manahi - nectar food.
  2. Jenta - a tree bearing sourish edible fruits like  
 mango-steen. Bhasa-kosa.



- 1 Long garland (Domḍārnāla)
- 2 Small plate and dipper (Patripala)
- 1 A jar for sandalpaste mixed with camphor
- 1 A coarse chawri with three strands,  
for all this (there is supplied) one shelf.  
All this (is) also for daily offering.



SERIAL NO. 3.

Grant of two villages by a Kalinga-Pariksa  
for erecting and maintaining Mandapas for deities.  
S.I.I. VI. 940

-----

- a. Hail! On Saturday, the 4th day of the dark half (fortnight)  
of Mithuna, Samvatsa (- Anka?) year 13 of the victorious
- b. reign of Sri Vira Naresimha Deva; there is given by  
Jogesvara deva Jena, the steward of Kalinga, and the  
steward of offerings of Sri Jalesvara <sup>for</sup> erecting the  
Jagannatha pavilion (Mandapa) of the place of Jihara and  
the Siradvāra<sup>1</sup> pavilion (Mandapa) of the (holy) place of  
god Visnu.
- c. Consent (is given) of Vapa (father) of Tadito and of  
all the Nayakas including the people of their own village.
- In the presence (thauna) of all these people of  
Kalinga (namely) the headman (of the village) (majī) the  
officer in charge of charitable endowment with measuring  
staff, the manager, the governor of the great province  
(Mahāmandala), the three boy-servants (bala-lenkā), the  
seven officers of charitable endowment or land and the  
principal servants - and in the cognisance of all these  
(there is given) the remuneration of gold - the lease-  
hold income due from all the Oriyas (included) in  
Oddapalli and Etarapalli, belonging to Tadito.

1 - Śrīdvāra



- d. The interest of this gold is for these two pavillions (Maṇḍas). May the pavillions (Maṇḍas) last for all times.
- e. The lease of all the Nāyakas, <sup>of Narayā</sup> the interest of that gold, the Jagannāth Maṇḍa and the Maṇḍa of the place of Vairavappē - may these last for all times.
- f. Consent (is given) of all the people of these villages.
- g. May this interest of the gold last as long as there is god Narasiṃhanath, as long as (their?) years last, as long as these villages (last).
- h. If people take them away then all the good deeds performed by them will go to destruction. The water (libation) which they offer to their parents may not be fruitful. (na saphala hojibāka).  
May the deity Śrī Narasiṃhanāth be a witness to this.  
(Then the imprecatory Sanskrit slokas).



SERIAL NO. 4

Gift of gold for the burning  
of a lamp and incense.

-----

(Hail!) On Thursday, (the third ?) of the dark fortnight of the month of Jyestha?, (in the year) .. during the victorious reign of the illustrious Vira Narasimhadeva there is provided four māḍhas (of gold) by the town magistrate? for .....

Leaving two māḍhas for (the offering of) the lamp and incense the remaining two māḍhas .....

He who takes away or causes to be taken away this endowment commits an act of faithlessness against the deity Madhukesvaradeva.



SERIAL NO. 5.

A private endowment for offering of food  
to the deity.

(S.I.I. V. 1213. Ls. 7-21)

-----

On Sunday, the 7th day of the dark fortnight of  
Karkataka, in the 4th samvats (- Anka) year of the  
victorious reign of Pratapa Sri Vira naranarasimha  
Deva, during the tenure of office of Nara simh Dasa, Panda  
the steward of offerings, there is given by Kuppi  
Sahasamalla for (sacred) offering after the midday:-

3 plates of rice

10 flakes of cake

22 round cakes (of black-gram)

1 Papua, (a cake made of split pulse)

1 Panukatu, a kind of cake.

For the enduring of this sacred offering as long  
as the sun and the moon endure, he paid to the Treasury:-

40 Ganda(-madhas)

2 plates (for putting the offerings)

visās of 4

4/Bell-metal, (weighing/visās)

1 Pit-jar for drawing water from the Tub of the  
brass idol

2 'Viccus?' ) 2 balls of thread

) some kind of utensils 2

2 'Kakavyas?' ) 2 churning sticks

1. vitstsa P. 1174, T.D.

2. kavvama P. 263, T.D.



25 Cows (for an undying lamp) and one more (cow)  
as a present.

From these offerings

1. For the Visnu in charge of toilet (mandana)
  - (a) Rice, measuring 1 kunea
  - (b) 15 cakes of black gram per month.
2. For the Vaisnava assembly?
  - (a) Rice, measuring 1 kunea
  - (b) 15 cakes of black gram per month.
3. For the party of the head of the establishment
  - (a) Rice, measuring 1 kunea
  - (b) 2 cakes of black gram per month.
4. For the two cowherds of the Prakarana (establishment)
  - (a) Rice, measuring 1 kunea.
5. and for the Prakarana of Kalinga.....



SERIAL NO. 6.

Gift of 100 Cattle etc. for the upkeep of  
two undying lamps.  
S.I.I.V. 1156.

----

On Thursday, the XIth day of the bright half of  
Mesa, in the Samvatsara (~~Anka~~ ?) year 12 of the  
victorious reign of the illustrious (sri) Vira Bhanu-  
deva, during the tenure of office of the officer (Pātra)  
Sri Purusottamadeva Jena, the steward of Kalinga and  
(also) the steward of offerings of Srikurmma; in the  
presence of all the leading men including the Council  
of five and others, by Narayana Jena, the chief of this  
village Tulasi there are given to the deity Sri Kurmmanath,  
one hundred cows for the sake of two undying lamps: to  
be given by the temple daily:

1. For the food and salary of this cowherd 6 mānas of rice.
2. For the share of the gardener Kanhai, including food  
and salary, 2 mānas and 1 kunca of rice.
3. For the share of Narayana 2 mānas and 2 adās of rice.
4. For the body-guard (mē-kāpa)<sup>1</sup>
5. lighting this lamp. 1 māna of rice.

For the total of six. he made an entry of 50 ganda  
mādhās of gold, in form of Padmanidhi to the treasury of  
the deity Sri Kurmmanath.

So be it as long as the sun and the moon last.

<sup>1</sup> Kāpa = guard P. 271, T.D.; mē or mei = body P. 1032, T.D.



SERIAL NO. 7.

Translation of a Copper-plate inscription of Nrsimhadeva IV (A.D. 1384) recording the grant of a village to a Brahmin (a Mahapatra). (The passage about the grant only, mostly the Oriya portion.)

Vide J.A.S.B. vol. LXIV. part I. P.149 (1895)

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On the expiry of 1305 years of the Saka Era (lit. King) when the blessed King Nrsimhadeva, adorned with the titles such as the Lord of 14<sup>1</sup> worlds, etc., was (after prayers) at the Gracious Feet, occupying auspiciously the throne in the Kanyamandapa (i.e. the pavilion adorned with the carved figures of maidens) in the inner palace at Varanasi-kataka at the time of . . . . . on Sunday, the 13th day of the bright half of the month of Caitra, during the 8th current Anka year of his own reign, and when there were in attendance

1. Gadesvara Jena - the Dvara-pariksa,
  2. Landu Sandhivigraha - the attendant in chief (Budha Lenka),
  3. Mahapatra Narendra Cakrevarti - the Peurapariksa (town superintendent) and treasurer,
  4. Mahapatra Naraharidasa Preharaja (the donee),
  5. Mahapatra Sripati Mangalaraja,
- he (the King) addressed as follows:

- 
1. Lord of 14 kinds of wealth acc. to M.M.C. but ep. No. 8.



"Paura Sri Karana Svapnesvara Mahasenapati and Vaidya Mahasenapati! We shall grant by (our) seal by means of a chartered proclamation to Naraharidasa Praharaja, the village Kinari, (situated) in the northern part of Kalambho, after marking the boundaries on the four sides, under the name of Vijaya-Narasimhapura"

Vijaya-Narasimhapura is the name of the village Kinari, (situated) in the northern part of Kalabho.

We grant the village as demarcated on the authority of the Pura Sri Karana Vaidya Mahasenapati, the village which is valued altogether 900 madhas ( $\frac{1}{2}$  tolas) of gold including the 450 madhas which is the value of the land lying to the proximity of Rautapada<sup>1.</sup> and the 450 madhas which is the value of the land lying to the proximity of Candola<sup>1.</sup> and which includes the value of the (standing) crops.

The eastern boundary of this village (is as follows):-

1. Beginning from half of the Vadakankadadanda (which is a part) of Bibada-Soladanda (lying) to the west of the temple of god Kapilesvara of the village Malae;
2. Including the western half of Soladui (Solatank) of village Adala and half of Kankada-lunda danda;

---

1. Rautapada and Candola are parts of the village Kinmari which is surrounded by 14 villages.



3. And including the boundary up to the half of the danda to the north (uttara) of the wild woodland of village Guapadi.

The southern boundary:-

1. (Beginning from) half of the Danda lying to the north of the wet land of Alanda viali (a kind of paddy) in the area (lit. circle) of village Bhakharasahi.
2. (Beginning from) half of the highroad to the north of the village Vathapada.
3. Beginning from the stone pillar for boats and the Kadamba tree on the embankment, which is the dividing boundary (lit. at the junction of two boundaries) of the village Vasakhanda.
4. Up to half of the river Gali to the north of the village Lankavada.
5. Up to the eastern embankment of the riverside ditch of watery moss of village M(u)kulunda.

The western boundary:-

1. (From) the large banian tree of the Kona embankment (or embankment at the corner) of Patua-channel which is to the east of the village Mukulunda.
2. Beginning from half of the site of the field which is the junction of two boundaries, lying to the east of village Vokana.



3. (From) the western bank of Khajuria Channel of village Sanghada, including the boundary up to half of the high-road, which is at the junction of two boundaries lying to the east of the site of this village.

Northern boundary:-

1. Beginning from half of the Kankada-j<sup>u</sup>da which is to the south of <sup>u</sup>hlatapur-Sasana, (the boundary extends) up to half of the Danda, belonging to (or included in) Alaksepada, which is to the south of village Balapur and up to the embankment of Rondoiday<sup>n</sup>da, lying to the south of Attahasa-pura Sasana.

Thus, marked by the four sides, there is the village situated in the middle of the northern part of Kalambo, valued at 900 mādhās. The King has granted the village Kimnari, called by the name of Vijayanarasimhapur to Naraharidasa Praharaja, for the sake of his long life and for the increase of his health, wealth and empire, the village with land and water, fish and tortoise, plants and forest, sand and building-sites, after making it immune from taxation up to the existence of the Sun and moon.

(The closing Sanskrit portion has not been translated.)



SERIAL NO. 8.

Royal grant of two villages to a Brahmin (A.D. 1395)  
Plate VI, obv. lines 19-24.  
-----

On the expiry of thirteen hundred and sixteen years of the Saka Era (lit. King) on Tuesday, the eleventh day of the bright fortnight of Vrseika, during the 22nd current Anka (year) of his own reign, when the blessed King Vira Nrsimhadeva adorned with titles such as the Lord of fourteen worlds etc., was, after prayers at the Gracious Feet, occupying auspiciously (bijaya samaye).... in the inner palace at Varanasi-kataka and when there were with him in attendance

1. Mahapatra Krsnananda, the Sandhivigrahika
2. Mahapatra Landu Ratha ....
3. Mahapatra Gopinatha, the Sandhivigrahika
4. Patra Bhuvanananda, the Sandhivigrahika
5. Patra Siddhesvara Jena
6. Trivikrama, the Dvarapariksa and the Sandhivigrahika.
7. ...., the Commander (senadhyaksa).

(The king) announced with the cognisance of Visvanatha Mahasenapati, the Srikarana "with (our) royal seal and hands (we would grant) .... land to Devaratha Acarya."



## Plate VI, reverse lines 1-5.

.... for the land measuring thirty 'vatis' (600 acres)

During the same reign, on Thursday, the 7th of the dark fortnight, the 2nd day of Vṛṣeika in his 22nd Anka year, at the time of his auspicious presence, after prayers at the Gracious Feet, in camp at Devakuta when, by his side, there were (in attendance)

1. Mahāmuni, the priest and official
2. Trivikrama, the Dvarapariksa and sandhivigraha
3. Somanatha Vahinipati, the attendant in chief (Buddhā lenka)
4. Narahari, the Sandhivigraha and the officer in charge of the palace storehouse and treasury.

(The King) announced (as follows) with the cognisance of Visvanatha Mahasenapati, the Pura-srikarana,

"Seal bearer, we shall grant to Devaratha Acarya land, as a 'śāsana' measuring one hundred vatis (2000 acres) comprised in the two villages Saiso and Daksina Radasoā which lie in the district of Madanakhandā of Kōsthadesa and Athakhandā.

This year on Saturday, the eleventh day of the dark fortnight (corresponding to) the Sankranti of the month of Mina, at the camp of Narayanapura when the King was auspiciously returning after offering prayers at the Gracious Feet and when there were in attendance



No. 8. p.3.

1. Somanatha Vahinipati, the attendant in chief (Buddhālenka)
2. Bhuvanesvara, the Sandhivigraha.
3. Laksmenananda, the Sandhivigraha.
4. Narahari, the Sandhivigraha and the officer in charge of palace storehouse or treasury.

The King decreed the inscribing (of the charter) with the cognisance of

5. Trivikrama, the Dvarapariksa and Sandhivigraha.

In the same month, there was the following decisive decree (of His Majesty) in the presence of Mahapatra Gatesvara (?) dāsa Sri-candana, the Purapariksa (the superintendent of the town?)

"Seal bearer, we shall grant to Devaratha Acarya a tax free estate surrounded by boundaries on the four sides, consisting of the two villages Saiso and Daksina Radasao with the temple and temple land of god Ugresvara in the middle in Kosthadesa.

Plate VI, reverse, lines 11-20.

The village Saiso (is) in Odamolo Madanakhandā.

(Of this, we grant) three hundred and twenty-two madhas worth of share of crown property (Kotha-byāpara) including the income from the crop.

In accordance with the demarcation effected by Visvanatha Senapati, the purasrikarana and Mathi Nayaka, the



No. 8. p.4.

Padihathat, the eastern boundary of the village (is as follows)

Beginning from half of the Candraprabha danda (lying) to the west of Bhagavati pura Sasana, the boundary (extends) up to the 'Nijala' (a kind of tree) of the pond Podapoda to the east corner of the village Bangariso.

The northern boundary:-

Beginning from half of the 'danda' (lying) to the north of Cidicidivati and to the south of village Bangariso and beginning from half of the cattle path lying at the junction of the three roads of Brahmana vati, the boundary extends up to half of the stream (soi) which is a branch of the river Baingani.

The western boundary:-

Beginning from half of the bed (soi) of the river Baingania, to the east of village Radasao, the boundary (extends) up to half of the cattle path of Kucia ghai (lying ) to the south-corner of the mango-grove on the river bank belonging to Gopinathapur Sasana<sup>a</sup> on the other side of the river.

The southern boundary:-

Beginning from half of the cattle path (gohara<sup>or</sup> haragau<sup>?</sup>) (lying) to the north of Gopinathapur, the boundary (extends) up to the northern bank of the river, (including) half of the cattle path lying at the junction of three (fields) of Bhagavatipur Sasana and Gopinathapur Sasana.



No. 8. p.5.

Thus demarcated on four sides (there) is one village.

Plate VI, reverse lines 20-26.

In the same district (visaya), there is Radasao. (We grant) the share of the value of 127 madhas (of gold) of the Purusottamaprasada palace of Majhigada (central fort area) including the income from the crops. In accordance with the demarcation effected by the same person; the eastern boundary of this village (is as follows):-

Beginning from half of the bed of the Baingania river (lying) to the west of village Saiso, the boundary (extends) up to half of Rakatapata Danda (which is) to the south of the Temple land.

Northern boundary:-

Beginning from half of the Raktapata Danda (lying) to the south of the Temple land, the boundary (extends) up to half of the bed of the river Barago (mod. Bhargavi).

Western boundary :-

Beginning from half of the bed of the river Barago (lying) to the east of Vijayalaksmipur<sup>a</sup>, the boundary (extends) up to half of the cattle path, lying below the Sudunaghai bank (embankment) of Gopinathapur Sasana.

Southern boundary:-

The boundary extends up to half of the bed of Baingania river (beginning from) half of the cattle path to the west of the mango grove on the side of the river..... lying to



No. 8. p.6.

the north of Gopinathapur Sasana.

Thus demarcated on four sides there is one village.

Plate VI, reverse lines 26-28  
and two words in line 1 of  
Plate VII, obv.

To the 30 vatis of land, as settled by the royal  
charter ( ) belonging to the temple of god  
Ugresvar<sup>a</sup>, situated in this district, according to the  
demarcation effected by the same (person).

The eastern boundary of this village is as follows:-  
Beginning from the Baingania river to the west of village  
Bagariso, the boundary (extends) up to half of the cattle  
path on the river bank to the east of village Balia.

The northern boundary:-  
Beginning from Bohala Danda at the head of the cornfield  
to the south of village Balia, the boundary extends up to  
half of ~~the~~ river Barago.

Plate VII, obv. lines 1-5.

The western boundary:-  
The boundary (extends) up to half of the bed of the river  
Barago next to (or east of) Vijaya-Lakshmipur Sasana.

The southern boundary:-  
The boundary (extends) up to half of the Rakatapata Danda  
(lying) to the north of village Radasao.

Thus demarcated on four sides there is one village.



No. 8. p.7.

This is the deed of the grant bestowed on Devaratha Acharya, made permanent up to the existence of the sun and moon, of the Sasana, demarcated on four sides with the temple of Ugresvara in the middle, including land and water, fish and tortoise, plants and forests in the area, surrounded by the boundaries on the four sides of land measuring 30 vatis and of land valued at 449 māḍhas belonging to these three villages.

Plate VII, obv. lines 5-9.

The village Saiso and the village Daksina Radasao<sup>1</sup>. together with the land and water, the fish and tortoise, the trees and forests, sand and building sites, surrounded by the boundaries on the four sides as recorded (above) and situated in Dist. Madanakhanda of Odamolo - these two villages after making them tax-free as long as the sun and the moon last, the illustrious (Kind) Narasimha Deva Varma of ~~Ā~~treya gotra, has bestowed on the Brahmin Devaratha Sarma, the Reader of a part of the Kanva recension of the Yajur Veda. May there be blessing.

As a part of this Sasana, (<sup>one</sup>our share? is granted) to Narahari Sandhibigraha, the keeper of the Copper (plate) which is his prescribed share as a Mahajana (Elder) of this village. Half of this belongs to Gurudasa Senapati, the engraver of the copper (plate).

---

1. Besides the villages granted, five other villages are mentioned in describing the boundaries.



SERIAL NO. 9.

A merchant's gift of 100 goats for the upkeep of an undying lamp.

-----

Success, Adoration to Ganesa.

In the Samvatsara called Sarvadhari, during the Samvat (year) 1459 and the Saka year 1325, at the township of Patana(ura), Risi Dasa (who is) the great grandson of Vyasa Upadhya(ya), the grandson of Visnudasa Upadhya(ya), the son of Paigu (Prayaga) Upadhya(ya) and the brother of Kalinga merchant Ladauu/suratana (has) given an undying lamp to the Kurmaksetra.

The feet of Kurmenatha (are) my refuge. The feet of Narasimha (are) my refuge. May there be blessing.

(West face)

In the presence of these two - Gopala Bhoi and Palla Bhoi - of Dirghasi, he gave 100 goats. For this purpose (or to this place) ghee should be given daily at the measure of one adā. Every year entry should be made to the foundation of the deity Kurmanatha at the rate of four 'putties' and ten 'mānas' per year.

May Tirupati, the exalted Visnu protect this charity.



SERIAL NO. 10.

Gift of a Camara and provision for its use.

-----

On Sunday, the full moon day of the bright fortnight of Caitra, the 33rd Anka year, in the victorious reign of Vira Sri Narasimha Deva, during the tenure of office of Gangadhara Dasa Praharaja Mahapatra, the steward of Kalinga, there was given a white Camara with handle made of copper by his 'Sistu' Ganda Sahasemalla, a chief of Kalinga and the steward of offerings of Sri Kurmanatha.

For waving (lit. holding) (the Camara) at both the incense ceremonies before the deity Sri Kurmanatha, he provided for (the girl) <sup>daughter (mou)</sup> ~~Vou~~ Surasani of Bhadrarani, belonging to this holy place,

1 dish of rice daily from the establishment of the temple and  
15 cakes per month

30 betel leaves per month.

(He also) gave 10 acres of land to provide money for remuneration.

Making this endowment permanent as long as the sun and moon exist, he gave a Padmanidhi - 12 Gandamadhas to the treasury of Sri Kurmanatha.

May this rice and cake, betel and remuneration be enjoyed and be permanent as long as the sun and moon endure!

1. 3~ 'mou' cf. moqa (in Telugu) = a girl and maqu (in Canaresa) = a girl, daughter.



SERIAL NO. 11.

A sovereign's warning to vassal kings  
against misconduct.

No. 2 on the right side etc. of the L  
temple.  
-----

On Tuesday, the 9th of the dark fortnight corresponding to the Sankranti of Mithuna, Samasta Anka year 4, in the victorious reign of Maharaja Vira Sri Kapilesvara Deva, at the town of Krttivāsa on the occasion of Worship inside (the temple) both Rajaguru Vasu Mahapatra and Bhuvanesvara Mahapatra came and caused to be inscribed:-

In the presence of these two, it was ordered (as follows):-

"The (vassal) kings that are in our kingdom, Crissa, listen! All should, working for the good of the (paramount) King, remain each on his good behaviour. (They) should not continue on the path of evil conduct. If any (of them) engage in what is not beneficial to the (paramount) King, he is to be banished from the kingdom and all his property confiscated."

---

Bhitara puja abakāsa may signify some ritualistic worship in the sanctuary of the temple.



SERIAL NO. 12.

Royal remission of the duties on salt  
and cowry shells.

No. 3 on the left jamb of the doorway  
leading to the Audience Hall, Jagannath  
Temple, Puri.

-----

On Sunday, the day of the new moon of Dhanu, Samasta  
Anka year 4,<sup>1</sup> in the victorious reign of Maharaja Sri  
Pratapa Kapilesvara Deva, at the time of beholding the  
Great God at the town of Sri Purusottama, Mahapatra Kakel  
Santara, Mahapatra Jalesvara Sena Narendra, Mahapatra  
Gopinatha Mangalaraja, Mahapatra Kesi Vidyedhara, Mahapatra  
Velesvara Praharaja, Mahapatra Laksmāna the chaplain, and  
Pattanayaka Damodara, the Mahasenapati, being present, in  
front of the holy feet of the Supreme Lord and with the  
cognisance of Patra Aganisarma, the Keeper of the Seal and  
the steward of offerings, (the king) said,

"Seal-bearer! We would inscribe on the door of the  
temple of God Sri Purusottama (the following)

'The tax payable on salt and cowries which is due to  
us on our kingdom of Orissa, I have remitted, I have  
remitted, I have remitted.'

"(He) who being a king, violates this, rebels against  
the deity Sri Jagannath."

---

1. The 4th anka, in the total of the victorious reign etc.  
(Ep. Ind. XIII, 12)



SERIAL NO. 13<sup>1</sup>.

Endowment of a village by a Kalinga-Pariksa to provide offerings of food to the deity on Pausa-pournami.

-----

On Wednesday, the 13th? of the bright fortnight of (the month of) Vṛśika, Samasta year 28 in the victorious reign of Maharaja Pratapa Kapilesvaradeva the illustrious hero, the illustrious Lord of elephants, the Lord of Gauda ( ), in the presence of the chiefs (beherana) during the tenure of office of Mahapatra Sri Vira Sridasa (text - Biresidasa) Sanimigra (Sandhivigraha), the steward of the province of Kalinga and the son of Mallinatha Mahapatra of Benarasa-Kataka.

There will be offering of food (bhoga-lāgi) (to the deity) at the time of Avakāsa on the occasion of the full moon day in the month of Pausa with the provision made by him (this) day

- 2 pieces
- 2 sarasarima?
- 4 cakes
- 4 Puli (cakes)
- 4 arisa (cakes)
- 22 .....
- 1 .....
- 2 .....
- 22 ...cakes prepared from karpurakanti rice.

---

1. Cp. Serial No.18 which belongs to Samasta year 28.



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No. 13. p.2.

2 korā (sweets)

2 betel-leaf

5 betel-nut

for all these there is the grant of land .....

(Lines 20 to 24 are unreadable).

Lines 25 - 30.

.....will be. This estate is (lit. has been granted) for the 'bhoga' (offering of food) for the great deity as prescribed above. He who takes this (endowment) away rebels against Sri Narasimhanatha. May (the deity) Narasimhanatha protect this village! Sri, Sri, Sri.



SERIAL NO. 14

Royal gift of a village for the service  
of the deity Jagannatha

No. 2 on the right jamb etc. Jagannath temple,  
Puri.

-----

On Sunday, the day of the new moon (of) Mesa, Samasta Anka year 19, in the victorious reign of Maharaja Kapilesvara Deva, of great prowess, the hero, the illustrious Gajapati and the Lord of Gauda, during the auspicious presence (of the King) at the Warrior Repast, while encamping on return, at the city of Purusottama, after his victorious expedition against Malika Parisa (Malik Padshah, Sultan of Bengal?), after the prayer before (His Majesty's) gracious feet of Raghudeva Narendra, the superintendent of the treasury and Mahapatra, the (following) order for grant was issued:-

"I assign the estate Pundarikṣa Gopā<sup>1</sup> (or Pundari(kā)kṣa gopa) for the use of the (deity) Sri Purusottama. Whosoever violates this, he rebels against the deity Jagannath."

Kelai Khuntia caused this inscription to be engraved.

---

1. The grant of a village or an estate is more likely than the gift of a precious garment. There is a village Gopa in the Puri district.



SERIAL NO. 15

(Incomplete)

On Monday, the 3rd of the bright fortnight of  
Simha, Samasta year 22 (?32) in the victorious reign  
of Maharaja Kapilesvaradeva, the powerful, the hero,  
the mighty Lord of elephants and the lord of Gauda,  
the steward of the province of Kalinga .....

Note $t = s'ata$ 

The letters 'sa<sup>t</sup>a' (hundred) after Samasta in the  
inscription do not seem to be relevant in the context.



SERIAL NO. 16

Gift of cattle for providing a lamp  
and incense for the deity  
Madhukesvara (by a Pariksa of Athagarh)  
-----

Lines 5 - 10.

On Monday, the 13th of the bright fortnight of Mina,  
Samasta year 24, in the victorious reign of Maharaja  
Pratapa Kapilesvaradeva, the hero, the illustrious lord  
of elephants, the Lord of Gauda.

Lines 10 - 14.

Ramai Jena, the Pariksa of Athagada provided a herd  
of cows - a herd of milch cows - as a gift, up to their old  
age and death, in order to institute the burning of a lamp  
and incense for the Holy deity Madhukesvaradeva.

Lines 14 - 15.

For this purpose, every year (there should be provided  
.....) as long as .....

Lines 16 - 17.

that time, there will be great prosperity (jeje - jaya jaya?)

Lines 17 - 19.

He who takes this away, commits an act of faithless-  
ness against the Supreme God.



SERIAL NO. 17

Endowment for providing offerings of food to  
the deity.

-----

On Monday, the tenth day of the bright fortnight  
(of the month of) Tula, Samasta year 25 in the victorious  
reign of Maharaja Kapilesvaradeva (of great) prowess, the  
hero, the illustrious Lord of elephants, the lord of Gauda,  
during the tenure of office of Mahapatra Hari Sricandana  
and during the term of office of Gurudasa Jena, the steward  
of offerings; he provided offering of food (bhoga) for  
the Avakasa after the morning bath of the deity Sri  
Narasimhanatha.

2 sets round 'enduri' cake

2 kuncas whitish (sweet) drink.

For this (he) provided (for) bhoga? - at the rate of Rs. 6  
per month (as) the dues of the Bhoga-pariksa.

The person who holding the office of a bhogapariksa  
takes this away - these four sacred offerings (lit. purities)  
along with that - is faithless to the deity Narasimhanatha.

May there be the pleasure of the deity Sri  
Narasimhanatha for this pious endowment (lit. piety).



SERIAL NO. 18

Provision for the dancing girl and for two  
other maids of the temple.

-----

Samasta year 28 in the victorious reign of  
Maharaja Kepilesaradeva, the mighty, the hero, the  
illustrious Lord of elephants, the Lord of Gauda,  
during the tenure of office of Virasri (text - Bimsi)  
Mahapatra, the steward of the province of Kalinga and  
during the term of appointment of Dukhai Sasamala the  
steward of offerings of Jiara (there will be given)  
from the nine dishes of rice which are the dues of the  
steward

1. To this (?) Samodramankasani, the dancing girl for dancing daily before the great deity	2 dishes
2. To the flower girl	1 dish
	<hr/>
Total	3 dishes
	<hr/>

These will work daily before (the image of) the  
great god. The steward who takes away these (dishes  
of) rice rebels against <sup>1.</sup> god Narasimhanatha.

---

1. or - will be false to.



Royal grant of a village to 140 Brahmins  
-----

(This is) for ? (pāim) Belapali in the land (sthala) or territorial division of Meḍura<sup>1</sup>; this is the gift of land accompanied by libation of water with a mark from the Royal Hand on the occasion of the full moon (pūrṇṇakālī - paurṇamī) at Simhabrehala on the sands of the river Gautami<sup>2</sup>; after dividing (the land) from the principal crownland in the 'dandapāṭa' of Anitobhogyaṃ and in the division (khaṇḍa) of Karila.

The Sasanas of Jagesvarapura, Belamapura and Pratapa Kapilesvarapura are granted to Brahmins of different families (gotra) by Maharaja Pratapa Kapilesvaradeva, the hero, the illustrious Lord of elephants, the ruler of Gauda and the ruler of Nabakoti-Karnata and Gulbarga; dividing these three sasanas each into forty shares and altogether into 120 shares and granting the village, together with the dry and wet land, (His Majesty) said: "Distributing (lit. measuring) the land of the village (among yourselves), you are to enjoy (the land along with) the produce (lit. paddy or rice) excluding the thirty-six kinds of demands

---

1. Meeura may read Mebura or may be a scribal error for Meḍura which may be taken as short form of Harigukāmeduri simā of the Skt. portion (cp. verse No. 11).

2. The grant is made on the bed of the river Godavari (Gautami) but the village or the land is situated to the east of the confluence of the Krishna river with its tributary Veni, cp. the Skt. verses Nos. 11 & 12 of the grant in Telugu script.



No. 18 A. p.2.

(i.e. taxation) as a Sarvamānya gift."

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### Notes

For the last sentence cp. the penultimate Skt. verse of the grant - "āvedanāni sattrimśa tyaktvā kapileśvarah ... grāsānvitam grāmam sarvamānyam sadā akarot."

sarvamāinnā may be translated as 'altogether' or it may be translated as 'a Sarvamānya gift'.



SERIAL NO. 19

No. 3 on the Right jamb,.....

The King's vow before the deity Jagannath to bestow  
all his jewellery on Him and as much wealth as  
possible on Brahmins.

-----

On Thursday, the 12th of the bright half of Karkata,  
Samasta Anka year 31 in the victorious reign of Maharaja  
Kapilesvara Deva of great prowess, the hero, the illustrious  
Lord of Elephants, the Lord of Gaude and the Lord of  
(~~nin~~crores of) Nawakoti-Karnata and Gulbarga.

During his auspicious presence at the bathing pavilion  
at the Southern doorway or chamber, in the town of Holy  
Purusottama the (following) decree was issued for inscrip-  
tion "Oh Jagannath, Thou knowest indeed all (things) of  
mine - (both) within and without. Whatever jewellery I  
have, that is Thine, whatever treasure (wealth) I possess,  
other than this, I shall bestow on Brahmins, as much as I  
can. Favour anyone with this kingdom (lit. <sup>patch</sup> ~~patch~~ of land).  
He (will be) my....."



SERIAL NO. 20

A woman's gift for providing offerings of food to the deity.

S.I.I. VI. 793.

-----

On Thursday, the 10th of the bright fortnight of Makara, Samasta Anka year 32 in the victorious reign of Maharaja Kapilesvaradeva, the hero, the illustrious or glorious Lord of elephants, the Lord of Gauda, the powerful, during the tenure of office of Mahapatra, Gandadeva Rauta, the steward of the province of Kalinga and in the presence of the leaders of Kalinga, in the village of Pendoru under the authority of Mahapatra Bidhana Rautaray and belonging to Ambeikarani Gandiya, the lady of the Jitakara country of the god Narasimhanath there are provided for the 'Kānduli' offering to god Narasimhanatha

1 saskani coin - Biri (black gram)

12 saskani coins ? - Anna (rice) ?

In both and all the Dhupas (the ceremonies of incense) (these) should be provided by the leader (beharane) of Jiyvara,.....

He who takes (this) away and speaks otherwise, is a traitor to Lord Narasimhanath. He who speaks otherwise, his family will become extinct. To this fact, may the holy god Narasimhanatha be a witness!

1. (Tel.) a kind of pulse



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SERIAL NO. 21

Provision for a tiara of flowers for the  
deity.  
-----

On Sunday, the 11th day of the bright fortnight of Mithuna, Samasta year 33, in the victorious reign of Maharaja Kapilesvaradeva, the mighty, the hero, the illustrious lord of elephants, the Lord of Gauda, during the tenure of office of Lenka Udasa Behera (Venkatadasa Behera?), the steward in charge of the temples of Jiara, with the desire for the long life of Sumudradihu Jena (text - Jana) the administrator of the temple, there is provided a crown of flowers of five colours for the occasion of the incense-burning ceremony at night in the temple of god Narasimhanatha.

For this, the remuneration of the gardener .....  
(is provided as follows):-

He would be receiving one out of the three 'mudas' (balls) of rice, which are due to the administrator of the temple.

.....

May this pious endowment endure as long as the sun and moon. May Sri Vaisna<sup>va</sup> grant protection to this charity. He who causes this to be taken away, rebels against Narasimhanatha. Sri, Sri, Sri.

---

Note - One of the verbs in the last line is harai (causes to take away) which is most likely a scribal error for harai (takes away).



SERIAL NO. 22

Provision of food for a girl? for waving a Camara.

----

On Monday, the 7th (or 2nd) of the dark fortnight (corresponding to) the 'Sankranti' of Karkata, Samasta year 33 in the victorious reign of Maharaja Kapilesvara-deva, the mighty, the hero, the illustrious lord of elephants, the Lord of Gauda, during the tenure of office of Le...dasa Behera (who is) the steward in charge of the temples of the territory of Jiara and during the appointment of Birudasa Kulua, the steward of offerings, there is provided by Vira Nayaka, the treasurer (Kosṭha-Karana) for (the purpose of) waving the Chowry .....

(She?) is to receive two dishes (lit. balls) of rice out of the rice provided by the treasurer.

May it last as long as the sun and the moon last. He who takes this away becomes a rebel against god Narasimhanatha.



SERIAL NO. 23

Provision for a crown of flowers for the deity  
-----

On Thursday, the 10th day of the bright fortnight and the second day of Karkata?, Samasta year 33, in the victorious reign of Maharaja Kapilesvaradeva, the mighty, the hero, the illustrious lord of elephants, the Lord of Gauda, during the tenure of office of Lenka udasa Behera, the steward in charge of the temples of the territory of Jiara and during the term of office of Birudasa Khulua, the steward of offerings, with the desire for the long life of Lenka udasa Behera, Birudasa Kulua provided for god Sri Narasimhanatha a crown of flowers of five colours, which will decorate the Highest Lord (or the great god) throughout (lit. for) day and night during the (periods of) Avakasa.

For this, the remuneration is, at the rate of one dish of rice, to (be given to) the gardener Makia Anatia (text - Anataa) out of the 8 dishes (mudas) of rice which are due to the steward of offerings.

May this pious endowment endure as long as the sun and moon. He who takes this away becomes a rebel against the Highest God.



SERIAL NO. 24

The king's resolution before the deity Jagannatha to take disciplinary measures against his ungrateful nobles, infantry and cavalry.

No. 5 on the left side etc. Jagannath temple, Puri.

-----

On Wednesday, the 4th of dark fortnight of Mesa, Samasta Anka year 35, in the victorious reign of Maharaja Kapilesvara Deva, of great prowess, the hero, the illustrious lord of elephants, the lord of Gauda -

"Oh Jagannath! Thus prayth Thy servant. Throughout the kingdom, I have maintained from childhood, these (feudal) lords (or nobles) including the infantry and cavalry. All of them have forsaken me. I shall deal with them (and) punish them each according to his desert. Oh Lord! Jagannath! do Thou judge this fact whether I am right or wrong (lit. my guilt or innocence)."



SERIAL NO. 25

Provision for offering of plantains? on the  
Ekadasi day .  
-----

On Wednesday, the 8th of ..... Samasta Anka year 38  
in the victorious reign of Maharaja Kapilesvaradeva, the  
mighty, the illustrious lord of elephants, the Lord of  
Gauda, during the tenure of office of Jaira Kumara-guru  
Mahapatra, the steward of the province of Kalinga and in  
the presence of the steward of offerings of god Narasim-  
hanatha the principal 'nayaka', the principal 'pasaita',  
....., the seal-bearer?, ....., pakadhiprakarana,  
pakaprakarana, pravehorana, of the temple.

..... the Lower Jiara territory of the great God....

This would continue; big (plantains?) at the rate of  
four, medium sized at the rate of five and .... at the rate  
of ten. All will be sold by Kumuti (a man of the trading  
caste); at the rate of twenty plantains for each Dukani  
coin. This will be offered to god with pouring of water  
in Kumuti sahi whither the god will be taken in procession  
at the XIth day. All this will take place in the presence  
of the steward of offerings. .... All this offering is  
the endowment or provision of Kumaraguru Mahapatra. He who  
takes this away, (rebels against god Narasimhanath). May  
there be the approval of god Narasimhanatha in this.



SERIAL NO. 26

King's bequest of his precious jewellery for the service of the deity Jagannath (as promised in his 31st Anka, cp. Serial No. 19)

No. IV on the left jamb, Jagannath temple.

-----

On Sunday, the 7th of the bright fortnight of Dhanu, Samast year 41, in the victorious reign of Maharaja Sri Kapilesvara Deva, of great prowess, the hero, the Lord of Nabakoti Karnata and Gulbarga, the lord of elephants and the Lord of Gauda, the king Kapilesvara, serving the lotus-feet of (the deity) Sri Purusottama Jagannath bequeathed out of devotion, the jewelled wrist-ornaments, the two jewelled conch-shell and discus for the Gracious Arms and the supply of gold for the service of the supreme deity. Bringing these, there arrived <sup>Bhīmākra</sup> ~~Hasike~~ Mahapatra, Jamesvara Mahapatra, Visvesvara Mahapatra, Karamu (?Kambu) Mahapatra, Natha Mahapatra - all these people arrived with Nandi Mahapatra in charge, and put everything of the 1400 kinds (of offerings and toilet articles) <sup>of the inventory</sup> on the bathing pavilion. They put the following (objects) (as decoration on the deities) according to the prescribed order:-

- 8 Jewelled crowns
- 4 Flower-shaped ear-ornaments attached to Tungala
- 84 Pendants? (nisabba Kari?)
- 2 Necklaces variegated with diamonds and rubies



No. 26 p.2.

- 12 Rings with different central gems
- 8 Pairs (jauli) of pearls
- 4 Large necklaces of pearls
- 4 Chains of rubies (strings)
- 8 Pairs (jaulis) of emeralds
- 5 Necklaces of emerald and pearls
- 4 Medals (loquets) (set) with various precious stones
- 4 ( One string with rubies and pearls or with a ruby-  
( parrot (as pendant) along with a three-stringed  
( necklace of emeralds
- 2 Three-stringed pearl breast-ornaments (uturi)
- 1 Jewelled necklace
- 2 Wrist-ornaments of pearls
- 2 (Leaf-shaped) foot-ornaments
- 12 Pairs of armlets with various loquets
- 3 Pairs of bangles (set) with diamonds and rubies
- 2 Netted wrist-ornaments
- 1 Pair of variegated wrist-ornaments
- 4 Foot-ornaments
- 6 Pearled bracelets - single ones (pata)
- 4 Graceful bracelets (Kantikara Kabara? or Katakā)
- 5 Waist chains welded with gold
- 1 Golden jogibra? or jogita?

and many (other) articles e.g. conch, discus, (jewels  
and gold) altogether 192 madhas.<sup>1</sup> ..... one .

---

1. 1 madha - (approximately)  $\frac{1}{2}$  tola.



No. 26 p.3.

King Kapilesvara bequeathed these to Jagannath<sup>a</sup>,  
the Great Lord. He who entertains in his mind (the  
idea) "I shall take these away" rebels against Holy  
Jagannath<sup>a</sup>.



SERIAL NO. 27.

Confirmation of old grants and foundation  
of fresh endowment for the deity Jagannath  
and his priests.

No. 2 on the left jamb (or side) etc.  
Jagannath temple, Puri.  
-----

On Thursday, the 12th of the bright fortnight of  
Mesa, Samasta year 2 (of the victorious reign) of Maharaja  
Sri Purusottamadeva of great prowess, the hero, (the illustrious lord of elephants), the Lord of Gauda, the lord of  
Navakoti-Karnata and Gulberga, the endowment is made by  
Maharaja Purusottama Deva during his auspicious visit to  
the city of Purusottama.

"I have confirmed the grant to the Supreme Lord, to  
the Sevakas ..... and to the Avadana-Sevakas  
(i) of the forest countries of Jagannath<sup>a</sup> of Sri Purusottama  
already granted of old in the Southern Viceroyalty ,  
(ii) of the countries of the Avadana-Sevakas of the South  
and (iii) of the income of the territories as a sacred  
offering to the Supreme Lord.

As for the offerings of Maharaja Purusottamadeva, the  
present king, the village Madhotil in District Antarodha,  
500 bharanas of rice, 2000 kahans of cowry (and) the  
village Kamalapur - (all) this is granted as an offering  
(bhoga).



No. 27. p.2.

For the bhoga of the two great deities at the time of the bathing and installing ceremony, I grant the village Gopapura in the District Bācāsa.

He who takes away these endowments and territories for offerings, rebels against lord Jagannatha."



SERIAL NO. 28.

Royal gift of jewellery for the service of  
the deity Jagannath<sup>a</sup>.

No. 1. Right side, Jagannath  
temple.  
-----

On Thursday, the 12th of the bright fortnight (of)  
Mesa, Samasta year 2, of Maharaja Pratapa Purusottama Deva,  
of great prowess, the illustrious lord of elephants, the  
Lord of Gauda, the Lord of Navakoti-Karnata and Gulbarga,  
on the occasion of his (auspicious) visit to the city of  
Purusottama (there were presented for the service of Holy  
Jagannatha)

- 1 couch (set) with gems
- 1 jewelled throne with a kalpataru made of jewels
- 1 jewelled umbrella
- 1 jewelled bedstead
- 1 golden broom
- 2 camaras with jewelled handles.

(There were also) presented by Maharaja Purusottama:

- 2 jewelled medallions
- 4 jewelled flower-shaped ear ornaments
- 2 pairs of armlets inset with gold
- 1 jewelled fan
- 1 head ornament?
- 1 jewelled mirror



No. 28 p.2.

He who bears in mind (the idea) of taking these  
away, rebels against the deity Jagannath<sup>a</sup>.



SERIAL NO. 29

Consecration of a statue of the deity Hanuman  
and provision for worship

-----

On Sunday, the 15th of the bright fortnight (of) Mina, Samasta Anka year 2, in the victorious reign of Maharaja Purusottamadeva, the hero, the illustrious lord of elephants, the Lord of Gauda, the Lord of Navakoti-Karnata and Gulbarga, by the command of Sri Jagannath, Mahahatra Kuruma Muduli, the son of Samu Muduli, consecrating the deity Hanumaman at the outer gate, paid Saskani Rupees 50 to the treasury of god Narasimhanatha. From the interest of this, the following are provided (daily?) for the 'bhoga' of the deity Hanuman:-

11	'di'?
21	'puli' cakes
11	'do'?

Raw foodstuff (for preparing the above):-

3 solas	rice
1 sola	blackgram
$\frac{1}{2}$ ? sola	ghee
$1\frac{1}{2}$ ? pala?	molasses
2 ma.s	salt

For the total of all this:-

1	sweet (sama? (la)radu)
1	savoury rice with pulse (Orea)
2 adu	rice (caulu)

Total expenditure within



No.29 P.2

3 ma and  $1\frac{1}{2}$  adu.

To the Brahmin conducting the worship of this  
deity:-

1	'Orea' dish
$\frac{1}{2}$	'du'
1 (each of)	puli and samalaradu.

For the cook bringing this sacred offering:-

1 (each of)	pull and Samalaradu.
-------------	----------------------

Deducting a total of 1 he will earn for the treasury  
at the rate of  $\frac{1}{2}$ ? (8 annas?) from the sale of (surplus)  
offering (lit. purities).



SERIAL NO. 30

A royal edict exempting the Brahmins of the South from the payment of police-tax and prohibiting the appropriation of cattle-paths etc. in the realm.

-----

On Tuesday, the thirteenth (day) of the dark fortnight of Margasira, Samasta Anka year 3, in the victorious and prosperous reign of Maharaja Sri Gajapati Purusottamadeva, the mighty, the hero, the Lord of Gauda, the Lord of Navakoti-Karnata and Gulbarga; the (following) edict was issued (by his Majesty) at the city of Purusottama:-

"We have exempted Brahmins from payment of the tax for the village watchman in (lit. of) (our) southern dominion. We have also given up the appropriation of water-courses and pasture-lands (lit. cattlepath)."

"He who appropriates this, incurs the sin of having appropriated this."



SERIAL NO. 31

Royal grant of a tax-free estate to a  
Brahmin.

-----

Adoration to Sri Jayadurgā. This is the deed of gift of a Sasana granted to Potesvara Bhatta by Maharaja Sri Purusottamadeva, the illustrious Gajapati, the hero, the Lord of Gauda, the Lord of Navakoti-Karnata and Gulbarga.

On Monday, the day of the new moon (corresponding to) the 10th day of Mesa, (of) this 5th Anka year, on the occasion of the (solar) eclipse, on the sands of the Ganges, we have made a grant of 1408 Vatis (28160 acres) of land as Purusottamapura sasana (rent-free estate). You are to enjoy this land from generation to generation, from son to grandson and onward. We have granted the land, together with its waters, parks and deposits, as long as the sun and moon (endure).

(Two imprecatory Sanskrit verses)

(May the deity) Sri Madana-Gopala (be) my  
refuge!



SERIAL No. 32

Gift and provision of an undying lamp by a woman  
-----

On Friday, the 13th of the bright fortnight of Mithuna, Samasta year 3, in the victorious reign of Maharaja Gajapati Purusottamadeva, the mighty and the illustrious hero (śrībīra) and the Lord of Gauda, there is given an image with an undying lamp by Dagarani-Amikarani (to the temple). For this image with the lamp, she has paid to the temple treasury 60 Saskani rupees in the form of Padmanidhi.

The interest on these rupees (is to be utilised as follows):-

They would provide from the temple-treasury  
3 solas of ghee per day (lit. a day's ghee at  
the rate of 3 solas) for the burning of the  
lamp as long as the sun and moon (endure).

Sri, Sri, Sri, Sri, Sri, Sri, Sri.



SERIAL NO. 33

Provision of a dancing girl for dancing before the deity,  
and of another girl for waving the  
'Cāmara'.  
-----

Samasta Anka year 9, in the victorious reign of  
Maharaja Sri Gajapati Sri Purusottamadeva, the mighty,  
the hero, the Lord of Gauda, during the tenure of office  
of Sri Karnamalla Kumara-guru Mahapatra, the steward of  
the province of Kalinga, on Thursday, the 5th of the  
bright fortnight of Karkata, (the following) is provided  
by Lohagala Mahapatra, the steward of offerings of the  
temples of (the territory) of Jiara.

He provided Potasani, the dancing girl of Singu  
Sasamal, of the 'great order' for offering service as a  
dancing girl to the deity Sri Narasimhanatha, at two times  
(i.e. both morning and evening) during the two incense-  
burning ceremonies, on the five festal days.

Having paid to the temple treasury Saskani Rupees  
one score (20) in the form of Padmanidhi he also made  
(the following) provision for her. (She will get) from  
the temple establishment

23	rice-dishes (lit. balls)
1	Ora
1	kunca of curd



No. 33 p.2.

1 Puli-cake

1 'dukani' coin? from the (pilgrims'?) tray<sup>1</sup> per day.

1 vāṭi (20 acres) of paddy-land from village Narua of Kothadesa.

Receiving all this as her income this dancing-girl will serve the supreme Lord. He who takes away or causes to be taken away this pious endowment becomes rebellious against god Narasimhanatha. May Sri Vaisnava grant protection to this pious endowment.

Sri, Sri, Sri.

This pious endowment (made) on Sunday the 13th of the dark fortnight in (the month of) Kanya.

Designating herself as the Chowry-bearer (Cāmara-dhārī) Amalasani, (the daughter?) of Dusasani will attend (on the god), waving (lit. holding) the Chowry during the two incense-burning ceremonies at both times (i.e. in the morning and evening) on all occasions except the five festal days.

---

1. tata is a large flat basket where pilgrims were perhaps invited to put their donation to the temple.



No. 33 p.3.

For her (there will be provided) from the temple establishment

2 mudas of rice

1 puli-cake, from the fixed share.

1 dukani (coin) from the tray.

1 kunca of curds, from the fixed share.

She will receive all this as (her) remuneration  
(lit. income).



SERIAL NO. 34

An ordinance prescribing penalties for killing  
in the holy place  
-----

Hail! On Sunday, the new moon day of the bright fortnight, the 2nd of Karkata (lit. Karkata 2), Samasta year 12, in the victorious reign of Maharaja Sri Purusottamadeva, the illustrious lord of elephants, the hero, the Lord of Gauda, the mighty, during the tenure of office of Laksimdasa Mahapatra, the steward of the province of Kalinga; Behora Vidhanesvara (text - Bihanasara) Mahapatra, the steward of offerings of (the territory of) Jiara, along with the officers of the Ksetra viz. the attendants in charge of cooking and the rest, the Reddikaras, and the twelve caste-people (pāṭaka) arrived at the (following) decision:-

All the attendants of the Supreme god, beginning from the Brahmins and girls up to the treasurer and ... are to continue performing their respective duties of service. If there is that cause of offence (then) there is the King's court (for redress). In spite of the existence of the King's court, if a person dies (kills?) by means of dagger or poison, then, that is his misdeed, (duṣkarma, text - durkama). He commits a sin (lit. to whom else does the sin accrue?)



No. 34 p.2.

If he be a Brahmin, his head will be shaven; if he be a Sudra (i.e. a non-Brahmin by caste) then his head should be cut off; if the person be a woman, then her nose and ears should be cut off.

The steward who speaks otherwise with regard to this, becomes a rebel against god Narasimhanatha. He should be expelled from the holy place....

(This was decided) at the treasury.

To this, (there is) the consent of all - the Steward, the Prakaranas, and the twelve caste people (patakas).



SERIAL No. 35

An endowment of a village in exchange for  
another.

No. 6

Cp. the grant of Samasta Anka year 22 (in the Appendix)

-----

1

On Wednesday, the 10th of the dark fortnight (of) Dhanu, Samasta year 17 during the victorious reign of Maharaja Purusottamadeva, the illustrious lord of elephant, the hero, the Lord of Gauda, the mighty, during the tenure of office of Balakhidasa Mahapatra, the steward of the province of Kalinga and during the term of office of Bidhanesvara Mahanti, the steward of offerings of the territory of Jiara, this is the decision of the council of five, of the five Prakaranas and of the manager (behorana). On the authority of the King's order there is an exchange for the village Mucapalli which was the remuneration-estate of Maniki; he (the King) granted him as his remuneration, the village Lalapalli of the Sima of Kancamikota, from the Amrtamanohi territory. He will enjoy this land as long as the sun and moon endure.

From the land of this village, he will allow Acaryam Kasai Dasa (text - Dasi) to receive the income from two vatis (- 40 acres) of land for sacred offering (bhoga). The treasurer (Kosakara) Maniki will receive the income from all the remaining land of this village.



No. 35 p.2.

To this, there is the consent of the steward of offerings, of the King's Prakaranas, of the Prakaranas in charge of the cooking and the rest.

For this (pious) cause (kānnala or Skt. kārana)  
(Thou) art (there) O god Narasimhanatha.

(If the reading be achai not achau, then  
For this pious cause, there is god Narasimhanatha.)



SERIAL NO. 36

A Royal edict urging the kings of Orissa to be charitable and generous to Brahmins.

No. 4. Right jamb.

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On Thursday, the 8th of the bright half of Simha, Samasta Anka year 19, in the victorious reign of Purusottamadeva, the great king, the mighty, the warrior, the illustrious lord of elephants, the Lord of Gauda, the Lord of Navakoti-Karnata and Gulbarga, during the hour of principal audience (lit. leisure) at the southern arch of the Gopalapriya pavilion of the royal palace at Varanasi Kataka, this edict was issued in the presence of all Bihora Mahapatra, Mahapatra, Patras, Sandhivigrahas and with the Budhā Lenka, in attendance

"Perceiving, hearing and seeing, we are admonishing the kings of the kingdom of Orissa, as long as this world lasts (endures). All the kings should grant charitable gifts to Brahmins. Reflecting calmly and attentively they should never subject the Brahmins to service in these four things: wealth, woman, life and land (or they should never deprive the Brahmins of these four things, wealth etc. If he (the Brahmin) is subjected in regard to (or is deprived of) these four things, (then) he commits evil deeds .... makes (false?) pleas. (Or if the Brahmin be



not deprived of these four things, then he performs rites of sacrifice and carries out purification) .... He who, transgressing the words of advice, acts otherwise rebels against Lord Jagannatha and suffers from the consequence of committing heinous and extraordinary sins. Firmly bearing these words in mind, all (ye) follow<sup>1</sup> our instructions.

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1. Repeated three times in the original.



SERIAL NO. 37

A Royal order prohibiting the use of black magic against an officer.

No. 1 Right side, Bhuvanesvar temple.

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On Sunday, the 2nd of the Dark half of Tula, Samasta Anka year 19, in the victorious reign of Maharaja Purusottama Deva, of great prowess, the hero, the illustrious lord of elephants, the Lord of Gauda, the Lord of Navakoti-Karnata and Gulbarga, on the occasion of worship in the town of Kṛttivāsa, the (following) order was issued:

He who casts magic arrows at this Visi Behera, cannot affect him. After this, he who uses magic, rebels against himself and against god Bhuvanēsvara, and has been declared to be guilty of treason.

Visi Behera caused (this) to be inscribed.

The deity Bhuvanesvara.



SERIAL NO. 38

A private gift of an undying lamp and  
provision for its upkeep.  
-----

On Sunday, the third of the bright fortnight (corresponding to) the second (day) of Mithuna, Samasta year 29, in the victorious reign of Maharaja Sri Purusottamadeva, the mighty, the hero, the illustrious lord of elephants, the Lord of Gauda, there is given to Sri Narasimhanatha by Dabala Bisoi (text - Bisai) in form of Padmanidhi ? an image with an undying lamp (for burning) in the presence of the god, paying rupees 60 as interest to the temple treasury.

As interest on this amount, they would provide from the treasury of the temple at the rate of one 'adā' of oil daily. They would provide 4 putis and 10 mā<sup>1</sup> (of oil) per annum.

He who takes this away becomes a rebel against god Narasimhanatha.

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1. See - Serial No. 10.



SERIAL NO. 39

A private gift of an undying lamp and  
provision for its upkeep.

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On Saturday, the 8th of the bright fortnight of Simha, Samasta Anka year 31, in the victorious reign of Maharaja Sri Purusottamadeva, of great prowess, the hero, the illustrious lord of elephants, the Lord of Gauda, the Lord of Navakoti-Karnata and Gulbarga; during the tenure of office of Sri Naraharidasa, the steward of the province of Kalinga, who is a Behora-Mahapatra and a Sandhibigraha; and during the term of office of Purusottamadasa Mahanti, the steward of offerings of the temples of the territory of Jiara;

Purusottamadasa Mahanti has provided an undying lamp to burn daily before the deity Sri Narasimhanatha. Providing rupees 63 (and) an image with an undying lamp, he endowed Saskani ..... the interest on which is for the upkeep of the undying lamp. He paid this in the form of Padmanidhi.

He who takes this away, the undying lamp .....



SERIAL NO. 40

A change in service in the establishment of  
Arua rice of the temple.

-----

On Thursday, the first of the bright fortnight (corresponding to) the Sankranti of Vṛśāṅka, Samasta Anka year 35, in the victorious reign of Maharaja Sri Purusottamadeva, the hero, the illustrious lord of elephants, the Lord of Gauda, of great prowess, during the tenure of office of Prince Prataparudra Deo (and), during the term of office of Anadidasa Behera, the steward of offerings; this (arrangement) is (made) for (nimite) the department or establishment (prakaraṇa) of Aruā (rice). The cause of fear (bhayāna) has not passed away (na galā)? Hence this service (sebā). He granted (?) (text - dhilā or ṇilā) this to Sikhara Nayak of this temple. He will manage (calāḥba) this service.

(Line 13 doubtful)

He will enjoy this service as long as the sun and moon (endure). He will enjoy whatever tax or fees (jisa basāna) is levied for the temple on the territory for the Aruā Prakaraṇa.

He who takes this (endowment) away, rebels against the deity Kurma-natha.

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Line 17 would appear to have been engraved through a mistake of the sculptor.



SERIAL NO. 41

A Royal endowment to the deity for observing the  
Nṛsimha-caturdasi festival.  
-----

On Monday, the first of the bright fortnight of Mṛga,  
Samvatsara year 38, in the victorious reign of Maharaja Sri  
Purusottama deva, the mighty, the hero, the illustrious  
lord of elephants, the Lord of Gaude, the Lord of Navakoti-  
Karnata and the Lord of Gulbarga, at the decisive command  
and the rest? of His Majesty (in the presence of) Sri  
Karana Laksmidasa Pattanayaka, the steward of offerings of  
the temples of the territory of Jiara, ..... and in the  
presence of Pattanayaka Ananta Behora, the three Mallas  
the Mahapasaitas, and the Beharana.

For the occasion of Nṛsimha-caturdasi<sup>1</sup> of the deity  
Sri Narasimhanatha of Jiara the (following) endowment was  
made by Maharaja Purusottama deva on the 14th day of the  
bright fortnight of Māgha. The royal treasury of Kalinga  
is (authorised) to supply (the articles).

20 tolas	Aloe wood
5 tolas	Camphor
1 bi(sā)	Sandal-wood
5 pa(las)	(agara(na))

---

1. Nṛsimha caturdasi is the 14th day of the bright fort-  
night of the month of Baiśākha (Bhasa-kosa).



Rs. 100 for offering cold food (for the deity) and  
one golden umbrella.

For the 'Jāgara' observance

10,000 (lamps?)

5 bi(sā) of oil

20 khadarala? and

5 ? rupees

.....

Sri Narasimhanatha will be (taken) out (in procession)  
for three days. Cold food will be offered to the deity  
for three days. In this way it should take place for  
three days as long as the sun and moon endure. He who does  
not do this becomes a rebel against god Narasimhanatha.

Mangu Maha (is the engraver?)

Sri, Sri, Sri.



SERIAL NO. 42

A Royal order prescribing the singing of the  
Gitagovinda in the Puri temple

-----

On Wednesday, the 10th of the bright fortnight of  
Karkata, Samasta Anka year 4 of Maharaja Sri Pratapa  
Rudradeva, the hero, the best of warriors, the illustrious  
lord of elephants, the Lord of Gauda, the Lord of Navakoti-  
Karnata and Gulbarga, on the authority of His Majesty's  
command (it is ordained as follows):-

The Gītagovinda of Bada-Thākura<sup>1</sup> - this will be played  
at the time of offering of food to the deities. This will  
(also) be played from the close of the evening incense-  
burning ceremony up to (the time of) the principal (dressing  
ceremony).

The troupe of dancing girls of Bada-Thākura, the  
dancing-girls provided by King Kapilesvara, the early troupe  
the Telugu troupe - all these should not learn any song  
other than the Gitagovinda of Bada-Thākura, they should  
not sing other song. No other play will take place before  
the great deity.

Besides this dancing troupe there are four Vaisnava  
singers. They will sing only the Gītagovinda. Listening

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1. Bada-Thākura - King Purusottamadeva, father of  
Prataparudra?



to them singing in chorus, the uneducated should learn only the Gītagovinda, they should not learn any other song.

If a steward causes other songs to be recited, be it known, he rebels against (god) Jagannath.



SERIAL NO. 42 A..

On Monday the (7th of the dark fortnight) (of the month) of Dhanu, Samasta Anka year 5 ? of Maharaja Sri Rudradeva, of great prowess, the hero, the illustrious Gajapati, the Lord of Gauda, the Lord of Nabakoti-Karnata and Gulbarga, during the auspicious presence at the city of .....

(remainder illegible.)



SERIAL NO. 43.

A payment to the temple.

-----

On Fri(day), the 2nd of the dark fortnight and the 2nd of the month of Mina, (Sama)sta year 8, (in the victorious reign) of Maharaja Sri Rudradeva the hero, the illustrious lord of elephants, the (Lord of) Gau(da and the Lord of Nava)roti-Karnata and Gulbarga

(He?) provided ..... to the treasury of god (Narasimha) natha and paid Rs. 12 as expenditure of the temple.



SERIAL NO. 44

A royal exhort<sup>ation</sup> for the adoration of the deity  
Jagannatha

S.I.I. VI, No. 654. D.<sup>1</sup>  
-----

On Friday the 5th of (Karkata), Samasta Anka year  
12, in the victorious reign of Maharaja Vira Pratapa  
Rudradeva the illustrious lord of elephants.

The world (depends on) the grace of Jagannatha.  
One ought to <sup>adore</sup> ~~adore~~ or bow down at the Lotus-feet of the  
deity Jagannatha. - This is the command of the great  
king.



SERIAL NO. 45.S.I.I. VI, No. 654. E.<sup>1</sup>

-----

On Friday ..... Samasta Anka year 15, in the  
victorious reign of Vira Sri Pratapa Rudradeva Maharaja,  
the (favour) of Jagannatha.

S.I.I. VI, No. 654. A. (not indexed)

On Friday the 12th of the dark fortnight of Karkata,  
Samasta Anka year 15

The castle of Jagannathaprasada .....

S.I.I. VI, No. 654. B. (not indexed)

Karana ..... during the tenure of office of Deba ?  
Bahubala (strong-armed) of Sri Pitamaha Maharaja:-

Of the deity Sri Jagannatha .....

S.I.I. VI, No. 654. C. (not indexed)

..... (he) rebels against the Lord Purusottama (and)  
against the people. He (along with his) seven generations  
(will be) in the hell?

..... the steward of (Ja)gannatha .....



SERIAL NO. 45 A.

A royal grant of two villages (in Nellore District)  
to a Brahmin.

-----

This is the charitable deed of gift of tax free land granted to Kakolli Tima Pandit in the victorious reign of Maharaja Sri Pratapa-Rudradeva, the hero, the illustrious Gajapati, the Lord of Gauda, the Lord of Navakoti-Karnata and Gulbarga, (and bearing the titles of) Kaketa Rudra and Venkata-Raya.

On Monday, the <sup>30<sup>th</sup>, Kṛṣṇa,</sup> 3<sup>rd</sup> of the dark fortnight of Makara, Samasta Anka year the 19th, while encamping at Velupukonda on the holy occasion of 'Ardhodaya' and at an auspicious place (the king) after a libation of water <sup>from the gracious hands</sup> granted the village Vankayapadu in the province of Addanki and the village Gundimada in the province of Ammanamboli (with the following words):

"I have granted these two villages to you as an absolute gift (lit. as a gift of sole enjoyment) remitting 36 kinds of demands (or all royal demands). You should remain enjoying their usufruct from son to grandson from generation to generation, in perpetuity as long as the sun and moon endure."

(An imprecatory verse in Sanskrit)

Note:

catri - Skt. chatrī (a king) or chatrisa (Oriya for 36)



SERIAL NO. 45 B.

A prince's grant of a village (called Somavarapadu)  
(in Ongoli Taluk), Dist. Nellore.

-----

This is the deed of gift granted to Kakolli Narayana Pandita at Kondavida on Thursday, the 15th of the bright fortnight, Kumbha, Samasta Anka year 23 by Sri Virabhadra Raya, the blessed, great prince, eminent in glory, highly venerable, a great devotee of Visnu and Siva, resembling Narayana in beauty of form, ceaselessly pursuing learning, a fresh incarnation of Parasurama, an incarnation of the god of love in human form, fearless in battle, fond of fighting, the Lord of the Dravida country, the Lord of Navakoti-Karnata and Gulbarga.

The following are the terms of the deed of gift:-

"We have granted (to you) with libation of water the village Somavaram in the Division (Sima) of Addanki, with the entire surrounding area (belonging to it), as an absolute gift. You should enjoy it as long as the sun and moon endure."

(An imprecatory verse in Sanskrit)



SERIAL NO. 46

A gift of conch-shells with left-hand spirals,  
to a temple.  
-----

In the Saka year (....) on Monday, the 5th of the  
bright fortnight (of) Mesa, Samasta Anka year 33, in  
the victorious reign of Maharaja Sri Gajapati Pratapa  
Rudra Deva, the hero, the Lord of Gauda, the Lord of  
Navakoti-Karnata and Gulbarga.

(There were given) conch-shells with left-hand  
spirals belonging to Gautamagotra.



SERIAL NO. 47

A provision for playing on the flute during  
the bath-ceremony of the deity.  
-----

On Thursday the 15th of the bright fortnight (of)  
Simha, Samasta year 34 during the victorious reign of  
Maharaja Gajapati Sri Ru(dra)deva, the Lord of Gauda;  
the flute-player will receive

1. One dish of rice from the porter's establishment of  
Udasa Mahanti, the porter (japarasi) of the temple  
of Narasimhanatha and
2. One dish of curry from the fixed quota or share.

He (the flute player) will play on the flute at  
the time of the bath-ceremony of the deity.

He who takes this away rebels against Narasimhanatha.



SERIAL NO. 48

An endowment providing for blowing conch-shell  
early in the morning before the deity.

----

On Saturday, the 5th of the bright fortnight and the  
2nd day of Mesa, Samasta Anka year 42, in the prosperous  
reign of Maharaja Pratapa Rudradeva, the hero, the illus-  
trious lord of elephants, the Lord of Gauda, the Lord of  
Navakoti-Karnata and Gulbarga and the best of warriors;  
(the following) is provided by Mahapatra Narayana Dasa, the  
steward of the province of Kalinga under the charge of Aprati Nāyaka<sup>1</sup>  
With the Nayaka before him<sup>2</sup> He will blow conch-shell  
before the great deity during the early morning watch.  
From Kuruma Nayaka (i.e. in place of Kuruma Nayaka)<sup>2</sup> (he)  
will perform this service. There is a (stretch of) land  
of Obalu Maharaja in the centre (lit. belly - 'peta') of  
Dhima-dalama (or in the Dhima-dalama market place 'penthā').  
Out of this, he will enjoy (as service tenure) the two  
patches of uncultivated land measuring an acre, as long as  
the sun and the moon endure.

---

1. doubtful

2. doubtful



SERIAL NO. 49

A deed of sale.

S.I.I. VI, No. 748

----

Hail! On Wednesday, the 13th (tithi) of the bright fortnight, the 9th day of Kanya, Samasta Anka (year) 3, in the victorious and auspicious reign of Maharaja Suvarna-Kesari Govindadeva, the hero, the illustrious lord of elephants, the Lord of Gauda and the Lord of Navakoti-Karnata and Gulbarga.

This is the deed of sale executed by the ten Goksi Reddis - belonging to the higher order of the holy place of Jiara - in the cognisance of Gadhadhara Mahapatra.

In our maintenance estate (called) Padarabada there is a patch of land, to the north of Rauta grove, to the west of Rapitamana grove, to the south of Kanyamahati. This land is (sold) for providing a grove for the Great God. The land of the old grove, lying untended had become a wilderness (lit. full of hills and forests). For this reason receiving Rupees 5 (as the consideration) for this land, we have, with libation of water, transferred this land to you (permanently) as long as the sun and moon endure, together with its treasures, deposits, tanks (lit. wells) and quarries. If there be any opposition to this\* of (our) kith and kin, of the feudal lords, and former owners, we shall deal with it.

With regard to this let not another accept responsibility. The 5 Prakaranas



No. 49 p.2.

are witnesses to this. (They are) Narasingha Patra, Singhu Pasupalaka, Acea Pasupalaka, Narasingha Pandita and Kulasekhara Anagara, so also seal-bearer Kṛṣṇamā. Narasingha Redi.

Painda Redi and Bhaga Vana Patra, both are approved witnesses.

Consent (is given) of the 10 Goksi Reddis of the higher order.



SERIAL NO. 50

A deed of sale.

S.I.I. VI, No. 778

-----

On Monday, the 13th of dark fortnight (corresponding to) the 13th day of Vṛścika, Samasta Anka year 4, in the victorious and auspicious reign of Maharaja Suvarna-Kesari Govindadeva, the hero, the illustrious lord of elephants, the Lord of Gauda, the Lord of Navakoti-Karnata and Gulbarga.

This is the deed of sale executed by the ten Goksi Reddis of the higher order of the Jiara temple, in the presence (lit. cognisance) of Sri Karana Patanaeka and Sri Hādu Patanaeka.

In our maintenance estate (called) Padrabada (there is) a piece of land to the north of the Kaliarama grove, to the east of the King's highway, to the south of the ditch and to the west of the tamarind tree. (The transfer of) this land is for providing a grove to the Great Lord. Accepting Rupees 8 (as the consideration) for that land, with libation of water, we transfer that land to you permanently as long as the sun and moon endure - together with (its) treasures, deposits, wells and quarries. If there be any opposition (on the part) of the kith and kin, feudal lords and former owners to the disposal and sale, we shall deal with it. No-one else accepts responsibility. To this the 5 Prakaranas are witnesses, viz:



No. 50 p.2.

Narasingha Patra, Singhu Pasupaleka, Acea Pasupaleka, Narasingha Pandita, Kulasekhara Anagari, and (there is the attestation of) the (seal-keeper) Kṛṣṇamā. Narasingha Redi-Painda Redi and Bhagavana Patra - both of them are the approved witnesses. Consent is given by the ten Goksi Redikaras of the higher order.



SERIAL NO. 51

A King's prayer to the deity Jagannatha .

No. V. Right side .

-----

On Tuesday, the 3rd of the bright fortnight of Vṛścika, Samasta Anka year 4, in the victorious reign of Sri Maharajadhiraja Managovinda Sri Govindadeva, the illustrious warrior, the lord of elephants, the Lord of Gauda, the Lord of Navakoti Karnata and Gulbarga (and) of Maharaja Sri Sri Pratapadeva of great glory, of great prowess and the hero of heroes.

On Jagamdhana Mandapa, before (the deity) Sri Jagannath<sup>a</sup> (the King) prayed as follows:-

"Oh Jagannath<sup>a</sup>! Without (my) coming in order to behold Thy Lotus Feet all else is hell. In regard to the gift of the pilgrims whether belonging to this country or to a foreign country up to the vicinity of the Vindhya and Udayagin<sup>i</sup> Mountains ..... the Kings ..... should observe ..... He who violates this, rebels against Lord Jagannath<sup>a</sup> (He incurs) the sin of murdering a Brahmin with his own hands."

(Lines 10 to 13 consist of a fragmentary Skt. verse which is a quotation embodying a prayer of Ramacandra to future Kings for the protection of charity.)

- 
1. The conventional royal titles may also apply to Maharaja Pratapadeva.



SERIAL NO. 52

An Officer's endowment of five villages for providing offering of rice to the deity.  
-----

Sri Jagannatha! On Monday the 5th of the dark fortnight and the 5th of Makara, Samasta Anka year 5, in the victorious and auspicious reign of Maharaja Sri Suvarna-Kesari Sri- Govindadeva, the hero, the illustrious lord of elephants, the Lord of Gauda, the Lord of Navakoti-Karnata and the Lord of Gulbarga, the following (villages) are granted for the offering of rice (bhoga-bhāta), for the god Narasimhanatha by Mahapatra Balunki Bhanja Haricandana, the leader (and) the chief officer (over a squadron) of 700, during the tenure of office of Gadadhara Mahapatra, the principal steward in charge of the offering of rice:-

1. village Robbapali (or Coppapali) of Asvadha (or Asmadha) of the region of Lakhamara.
2. village Arakotapali of the region of Singaragada.
3. village Uriti of Virakota.
4. village Aranavarama of the region of Dodisala.
5. village Codavaram of the Sima of Tintabi.

We have granted altogether five villages. We have given 200 saskani rupees to Araksita Raghu the Vaisnava as long as the sun and moon endure, for his serving or worshipping the god Narasimhanatha out of the money provided for the temple from these villages.



No. 52 p.2.

He would be providing (the following) daily for the sacred offering of the great deity as long as the sun and moon endure:

- |    |                                 |
|----|---------------------------------|
| 5  | (for) Ribī (?bīrī - black gram) |
| 10 | (for) Anamu (?Annam - rice)     |
| 4  | for curry                       |
| 1  | for curd.                       |

(Skt. imprecatory verse)

(I seek) refuge (at the Feet) of Lord Narasimha.



SERIAL NO. 53

A deed of surrender and partition

-----

On Friday, the 14th of the dark fortnight, the 8th day of Karkata, Samast Anka year 8 in the victorious and prosperous reign of Maharaja Sri Govindadeva, the hero, the illustrious lord of elephants, the Lord of Gauda, the Lord of Navakoti-Karnata and the Lord of Gulbarga, this is the settlement of the shares of

- i. the two establishments (Prakaranas) regarding Arua (rice).
- ii. the establishment (Prakarana) of Pasupalaka (a class of priests)
- iii. Narasimha Pandita
- iv. Simhana Bhatta.

The village Undela and the village Bodada in (the territorial division) of Odadi (were) our ancient Sasana estates (i.e. tax free royal grants). Whereas Haricandana Mahapatra has appropriated these by affrontery (we) putting a check on that, surrender these two villages with due legality to wish long life to the King Govindadeva, - the two villages which belonged to us, who discharge the priestly functions, having been held in trust for god Narasimhanatha, of Narasimha temple of the territorial division (Sima) of Odadi - on the authority of ancient copperplates and royal authority.



We surrender this land of the Great God to the Great God on the Order of Gadadhara Mahapatra. Gadadhara Mahapatra divided up the shares saying "These two villages belong to the Brahmins ....."

The village Undela (is divided into) 32 shares.

10 shares for the first Arua-prakarana

10 shares for the Arua prakarana of the Pasupalakas

10 shares for Narasimha Pandita

1 (?2) shares for Opudi Simhana Bhatta.

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1 share (for) the Pasupalaka

1 share                      Purusottama Pasupalaka

1 share                      Ballabha Pasupalaka

1 share      Sana (younger) Singu Pasupalaka

1 share Rama Pasupalaka

1 share                      Acari (skt. Ācārya) Pasapalenka

1 share                      Singu Pasapala

1 share                      Rangu Pasapaleka

1 share      Acea Bhatta<sup>s</sup>son - Singu Pasapaleka

1 share .....a Pasapaleka

1 share                      Rame..sa Pasapaleka    (frying of grain)



No. 53 p.3.

1 share	Narasimha Pandita
1 share	Opudi Singanabhatta
$\frac{1}{2}$ ? share	Bida Narasinga
1 share	Udirugu..

In accordance with this division (of shares) every one will receive the income, each according to his own share. A maliciously false report(should) not (be made) to the King's Steward. If any one would raise objection to the legality of this document he would incur the sin of rebelling against God Narasimhanatha. A sum of five hundred Saskani rupees will be (paid) to the temple treasury from these two estates (i.e. the two villages). There is the consent of (lit. from) everybody to these terms. There is nothing else to say regarding this. In regard to this another? (apara)..... protection. These two estates .....

(An incomplete imprecatory Skt. verse.)



SERIAL NOS. 54 & 54 A

A deed of sale

(Cp. Serial No. 50.)

S.I.I., VI, No. 700

-----

On Friday, the 11th of the bright (?) fortnight, the 12th day of Karkata, Samasta Anka year 8, in the victorious and auspicious reign of Maharaja Suvarnakesari Govindadeva, the hero, the illustrious lord of elephants, the Lord of Gauda, the Lord of Navakoti-Karnata and Gulbarga.

This is the deed of sale executed by the potters in service belonging to Tala Jiara in the presence of Krisna Mahapatra, the brother of Gadadhara Mahapatra.

There is a patch of land of 12 acres, each acre consisting of 25 Gunthas according to (the measurement by) the eighteen cubit staff, in the area of the village Nandacarama, our maintenance estate in the <sup>g</sup>re<sub>g</sub>ion of Angaligatakholai of Gopalapatna, (lying) to the north of this region and to the south of the Thakura grove.

Receiving (due) consideration for this land of 12 acres (mānas) we, with libation of water, transfer this land for the service of the Supreme Lord, permanently, as long as the sun and moon endure, with treasures, deposits, wells and



Nos. 54 & 54 A. p.2.

and quarries. If there be any opposition on the part of (our) kith and kin, feudal lords and former owners to the disposal and sale, we shall deal with it. For this no-one else accepts responsibility. To this there are the witnesses, Deola San~~bu~~<sup>pu</sup>-pāṭarā, Singhu Pasupaleka, Acea Pasupaleka, Narasingha Pandita and Kulasekhara Anagaru.



SERIAL NO. 55

A royal endowment of villages providing for  
the offering of rice to the deity.

-----

(Imprecatory Skt. verse)

In the Samasta Anka (year) 9 in the victorious and  
auspicious reign of Maharaja Makunda Deo, the hero, the  
illustrious lord of elephants, the Lord of Gauda and the  
Lord of Navakoti-Karnata and of Gulbarga, (the King) made  
(the following provision) for the offering of rice to the  
deity Sri Narasimhanatha:

He provided

for the temple establishment	Rs. 1255
------------------------------	----------

for the food called 'amṛtakunda'	Rs. 365
----------------------------------	---------

for the dish (of rice)	Rs. 160
------------------------	---------

-----

He provided altogether (for  
offering of food)

Rs. 525

He (also) paid Rs. 525 along with the grant of (the land  
called) Kapāpakamūṭhā in the centre of Anakapali in  
Talaḥiara of the province (daṇḍapāṭa) of Kalinga.

In the eleventh Anka year of this King he provided (Rs.)  
20 (from the village?) Maigomunipoka? and Rs. 150 as remunera-  
tion from the income of the association of service-holders



No. 55 p.2.

and Rs. 150 from the estate of Talajiara; for the endowment of the dishes of Hariraja Narendra Mohapatra, he granted village Sudupaka of Tala-Jiara .....

He who takes away these works of piety and repute incurs the sin of mixing poison in a dish of nectar.



Appendix No. 2

Names of three officers of the temple.

---

Balai Nayaka is the officer-in-charge of the Śrīvyaya-bhaṇḍāra (the temple treasury for expenditure).

Alalu Nayaka is the leading officer for the treasury.

Angai Nayaka is the accountant of the store.



Appendix No. 3.

A gift of goats? for supplying milk for  
offering to the deity.

----

In the Kali Yuga era (elapsed) 4477, on Tuesday?  
the 14th of the bright fortnight of Karttika, in the  
29th year of Srī Vīra Bhanudeva, there were presented  
17 goats (chāga) by Gurudāsa Rāuta.

Supplying milk at the rate? of .....

He made a provision of Rs. 8 and land of one acre  
for the food (bhāta) .....

May (it endure) .....

---

The reading of the text is tentative. The impression  
is very much defaced after the fourth line.



Appendix No. 4

A record of the building of and endowments to  
a temple by a king of Patna (Sambalpur).

-----

Om! Adoration to Sri Nṛsimha. Hail! Hail!

In the year called <sup>✓</sup>~~Bikāri~~, on Friday (corresponding to) the full moon day of Caitra, (while the moon was) in (conjunction) with the constellation called Hasta, the king, Sri Vaijaladeva, the son of Vatsarajadeva, residing in the town of Patna, built the temple of Lord Bīḍāla Narasimha (i.e. the deity Narasimha in the Feline form) in the holy place of ..... on the Gandhamardana mountain. He gave a jewelled necklace as a decoration, one hundred cattle and the village Lo(h)asimga.

The Sun and the Moon, the Wind, and the Fire, the Earth, the Waters, the Heart, Yama, the Day and the Night, both the Twilights, and Dharma know the doing of a man.

---

A village Loisringa occurs in epigraphic records (p.81 Orissa in the Making, by B.C. Mazumdar, Calcutta, 1925.)



Appendix No. 5.

Samasta Anka 19. King not mentioned.

An endowment providing for the service of  
an attendant in the temple.

----

On Sunday, the 12th? of the dark fortnight of Tula,  
Samasta Anka year 19, during the tenure of office of  
Birabhadra dāsa Mahapatra, the steward of the province  
of Kalinga (and) during the term of appointment of Gada?  
Mahanty, the steward of offerings of Jiara, (and) with  
the consent of the five Prakaranas, for the absolute  
(ekānta, text ekāṅkha) service of Pemaī Behora (there  
are given) two ..... from the village Jocapitapalli?  
(and also) one dish (mudā lit. ball) measuring one māna?

He who takes this away becomes a rebel against (the  
deity) Narasimha.



Appendix No. 6. (Incomplete)

Samast Anka year 22. S.I.I. VI No. 1147.

A grant of land on service tenure to the  
carpenter and stonemason of the temple.  
cp. Serial No. 35.

----

On Wednesday, the 10th of the bright fortnight of  
Dhanu, Samast Anka year 22, in the victorious reign of  
..... the hero, the illustrious Lord of elephants,  
(the Lord of) Navakoti-Karnata and Gulbarga, there was  
..... for the remuneration of Maniki. In exchange  
for this, he granted another estate ..... (This is)  
for the two services of the carpenter and the stonemason  
of the deity (Narasimha)natha. This, in the temple ....  
(He) granted (the village) Mucapalli (text Mucapali).  
In the Anka 22(nd), Bhujabalasimha (text -ngha) Mahapa(tra)  
the Steward of Kalinga .....  
of the deity Narasimhanatha (text -ngha-).



Appendix No. 7

Samasta Anka year 22? S.I.I. VI No. 1161

A steward's provision for the offering  
of rice to the deity.

----

On Thursday, the 1st of the bright fortnight of  
Makara, Samast Anka year 22?, during the tenure of  
office of Mahapatra Kundalesvara Jena, Gadai Mahasena-  
pati, the steward of the offering of Jiara provided the  
steward's rice (as follows):-

rice (cāula) and	)	
split pulse (ccāi? cāula)	)	2 mānas
ghee		2 solās.

There being (lit. having been) two plates of rice  
for the Supreme Deity (they) will be served to (Him) at  
the time of anointing with the sandal-paste. The steward  
will take them, after (lit. causing) the service.

He who takes away the food before offering<sup>1</sup> to the  
Deity, becomes a rebel against the Supreme Deity.

---

1. amaneha - amhunīā - a + manohi -- food not dedicated  
to the deity. See manohi in the Index.



Appendix No. 8

Samasta Anka year 28.      King not mentioned.

An edict providing penalties for advancement  
of loans in the holy place without prior  
notification to parents.

----

On Friday, the 13th of the bright fortnight of  
Vr̥scika, Samasta Anka year 25, (during the tenure of  
office) of Mulai Jena?, the steward of offerings of  
the temples of Jiara, (and in the presence) of all  
these five Prakaranas and all the money-lenders (lit.  
traders) and Nayakas?.

He who would lend (money) within the Holy place  
of Jiara may do so, after notifying (lit. speaking to)  
the father and mother of the persons who take the loan.  
If anybody advances (the loan) without (this) notifica-  
tion and, on non-payment, demands the same, then, he will  
pay a fine of Rs. 100 to the (temple-) treasury.

May the Eight Guardian deities of the world and  
justice (Dharma) be witnesses to this pious edict.

There is the consent of all the people of Jiara (to  
this).



Appendix No. 9

On the pillar of a ruined temple, on the hill at  
Kondavidu, District Guntur.

Grant of a village for 'bhoga' to a deity.

-----

In the <sup>2nd Aika</sup> 5<sup>th</sup> (year) of the illustrious and victorious  
reign and <sup>1</sup> during the tenure of office of Sri Ca.na?  
Mahapatra, we have granted <sup>2</sup> the village Panapasa of  
the Dakṣina-<sup>3</sup>gāhī-<sup>2</sup>Uparagaḍa for (the offering of) the  
Amṛta-manohi i.e. delicious food to the auspicious  
and holy (deity) Narasimhanatha.

He who takes this away commits an act of faith-  
lessness against Narasimhanatha.

- 
1. Sri candana
  2. text - dil i.e. dilu
  3. lit. the food of nectar, the ambrosial food.



Appendix No. 10.

Sri, Sri, Sri.

Nilamani, the chief Gajapati queen belonging to the Ātreya-gotra is ever in service of the deity Raghunātha.

---

Appendix Nos. 11 and 12, belonging to the reign of king Mukundadeva, are too fragmentary. Hence they are not translated.

In No. 12 the following are noteworthy:-

Inst. sg. in - em (1.3)

Abl. sg. in - rum (1.4).



Appendix No. 13

The following translation of the first part of Appendix 13 has been made by Mr. M.S.H. Thompson, my teacher and Lecturer in Tamil at the School of Oriental and African Studies.

-----

Hail Prosperity! On Sunday, the 7th day of the dark half of the month of Kārtikai, in the 22nd year now current of Vīranārasinga Dēva, in the monastery of Sidhepēsvara in the garden of Sri Kittivāsam, the resident Taparājamunikaḷ gave Durgabhattachar, as the security agreed upon for the loan of 140 māḍai, the 12 vatti of land given (to the monastery) by the great Narasinga Dēvan for the Mahesvara offering of food for the propitiation of the eleven Rudras, which loan not having been repaid at the time of his (Taparājamunikaḷ's) attainment of Sivalōka, (and) this monastery having devolved on Tapacakkiravarti, Durgabhattachar has remitted the debt of 140 māḍai, with the pouring of water into each other's hands, on account of their star-born friendship, deeming the original debt to have been discharged by the part-payment of 10 māḍai and 30 potti of paddy to his maternal uncle, Uttaresvara Nayakar, into whose hand water has been poured.



PART IV  
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# INDEX

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Udāsa Mahānti	47.7.
Oḍu	3.6. a people; = Oḍa, a cultivating caste*

-----

\*in mod. Orissa. Skt Udra or Odra. ND 61. Connected with the mod. name Oriya (Oḍiyā). The Oḍas are found in parts of C.P., name-ly in the district of Chanda, (P. 92, OM) are found in parts of Gujarata where they are a wandering tribe of workers. They are mentioned in old Gujarati literature of 1355 A.D. (SV - Index) (GILL, P. 61). Cp LSI, IX, II, P. 18. See Manu X.V. 44. See JRASB Vol. 13, No. 2. cp KM, chap IV.



Opudi Singanā Bhaṭa 53.8,53.11.

Kakaḍā a solar month(Skt Karkaṭaka)19.2,22.4,  
33.4,42.2,53.2,54.2-3.Kakaḍa 34.1.

Kakāi(?Kahnāi)Sāntarā 12.2-3. (skt sāmanta+rāja).

Kapileśvaradeba a deity(god Śiva) 7.16.

Kapileśvaradeba a king (Skt Kapileśvaradeva).The word occurs  
in 17 inscrips (Nos 11 to 26)thrice in 26.

Karamu Mahāpātra 26.4.(Mitra's reading - Kambu).

Karkaṭa 44.2,23.5,5.9.

Karṇamala Kua(m)<sup>guru</sup>ra M. 33.2-3.

Kākolli Timmā Paṇḍitu- 45A.4-5.

" Nārāyaṇa " 45B.12-13.

Kātrka a lunar month. 1.3.Skt Kārttika.

Kāśi Bidyādhara 12.3.(a companion of king Kapila Cp MP.)

Kirṣṇamā 49.8,Cp 50.7,54A.1.

Kuppi-sāhasamalla 5.10-11.

Kumuṭi 25A.2,25A.3.

Kumbha a solar month 45B.10-11.  
Kuruma Nāeka 48.10.

Kurumu mudali M. 29.2-3.

Kuḷasekhara <sup>-n</sup>Agāra 49.7,50.7,54.9-10.

Kṛmanāthadeba a deity(Viṣṇu incarnate as Tortoise).40.18.  
Skt Kūrmma-.

Kṛṣṇānanda M. 8.4. Same?as the author of 'Sahṛdayānanda.

Kelāi(?Kelāi)Khunṭiyā 14.8.

Kajina 49.2. a solar month,Skt Kanyā.

Koṭhaghara Sāntarā 14.5.Read Koṭhaara āntara(parikṣā) a title.

Kriṣṇa(text Krirṣṇa)Māhā(n)ti 54.3.



Gaṃgādhara dāsa Praharāja 10.4.

Gajapati a title of Orissan monarchs. 13.1 (with f).  
14.1-2, 15.1 (Gajapti), etc. Cp SII, Vol. VI,  
Nos 731 & 753 where it is a title of Orissan  
kings. In SII, V, No 1025, Coḍagangadeva is called  
'lord of 99,000 elephants.

Gaḍeśvara Jenā 7.6.

Gaṇeśa 9.1.

Gaṃḍa sāhasa-maṃ(d)ala 10.5.

Gaṇeśvara-dāsa Sricandana 8.14.

Gaḍādhara M. 49.2.52.4, 53.6, (53.7), 54.3.

Gurudāsa Jenā 17.5.

" Senāpati 8.44.

Gurubāra (text - <sup>4.2,</sup> Loc sg) Thursday. 33.4, 36.2 (-em), 40.4, 47.5,  
Cp also 6.2, 20.4, 23.5-6. Grubāre in 19.2 & 28.3.

Gokṣī Redikāra 49.2, 49.8, 50.2, 50.8. Redī is a Telugu caste.

Cp Gocchi-kāra - a class of attendants, Puri temple.

Gomḍadēvu Ratu(ya)mkara 20.5-6. of (mkara) G, R.

\* Gopinātha M. 8.4.

" Maṃgarāja 12.3. See MP with regard to king Kapilā.

Gobindadeo a king. 49.1, 50.1, 51.1, 52.1, 53.1, 53.5 (-thakura)  
54.1.

Grubāre 27.2.

Jaganātha the celebrated deity enshrined in the famous  
temple at Puri on the east coast of India  
in Orissa. Skt & Standard O. Jagannātha. 27.10;  
19.4, 29.2, 52.1; 26.14; 12.8, 14.8, 28.16, 44.3;  
36.6, 42.9; 51.8; 51.3.

\* Gopāla Bhav 9.12.



- Jagaranātha Variant of Jagannātha. 24.2, 24.5; cp. 19.4.
- Jamasara M. 26.4. Skt Jāmeśvara.
- Jalasara Sena Narendra M. 12.3. mentioned on P.47 MP.
- Jalēśvara 3.2. a deity.(or a person).
- Jogēśvaradeva Jenā 3.2.
- Jyeṣṭha 4.2. a lunar month.
- Tapa Cakrabatī 1.19, 1.20, 1.25, 1.20, 1.24. Skt -vartti .
- Taparāja 1.9, 1.14, 1.18.
- Tādito 3.5, 3.3.
- Tirupati 9.16-17. a name of god Viṣṇu, a famous holy place of Southern India( in Chittoor district).  
10.53 N. 79.8 E.; tiru is the Tamil word for Skt Śrī (Brown). ~~tiru~~ tiru-p-pati = Tirupati, a Viṣṇu shrine(P.1907, TL ).
- Tula 17.3, 37.2, A.6-7(Tulā). lit. scales, a sign of the Zodiac, name of a solar month.
- Telaṅgi 42.5. a Telugu woman.
- Tribikrama 8.5, 8.8, 8.14.
- Dagārāṇi Amikārāṇi 32.2.
- Debalā bisā(?so)i M. 38.6.
- Dāmodara Mahāsenāpati 12.4-5.
- Dukhāi Sāsamala 18.7.
- Duggā-bhaṭa 1.21, 1.22; -Acāya 1.9-10.
- Duśā(-khā)sāniro Amalāsāni 33.11(A. daughter ? of D.)
- Debarathā cārya Skt Dat.sg. 8.6, 8.10, 8.15, 8.38.
- Dravilamaṇḍaleśvara 45B.6-7. ruler of the Tamil country.  
Cp. A.R. 1918, para 72; EC, XI, P.127(=Ap.15).



Dhanu 12.2, 26.2, 42A.2, 35.2. a solar month.

Nandi M. 26.4.

~~Narasimha~~ (or nga)

Narasimhanāthadeba (Man-Lion Form of Viṣṇu) 25.3, 41.12, 53.13;  
<sup>^</sup> ~~Srī-~~ 10& 38.5  
<sup>^</sup> 17.5-6, 17.11, 39.7; ~~Srī-~~ deo 35.8; <sup>^</sup> Sri- deo 41.4;

6p also 52.3, 55.7, 41.9, 1329-30, 33.4, 43.5,

33.10, 13.28, Nari- 53.5; Naresi(n)ganātha 35.8;

(after 13.28) 18.17, 29.3, 53.5, 23.11, 52.6-7;

-~~si~~nganāthadeo-21.11-12, cp 21.23; -~~ng~~anāthadea

34.5; -~~n~~thadea -~~si~~nga- 47.14, -~~si~~nganāthadeula

47.5-6; 53.4; -singanāthadeu 2.6-7; -singhanātha

20.15&18  
 dēva 3.11-12; -si(m)ha-carana 9.10;

Ci(=Sri)Narasimhya(nā)thadēva- 20.7-8;

" " Nārasihyanāthadeva- 20.11 ;

Nārsimhanā<sup>a</sup>ta 3.9.

(Narasimhadeva-name of several Ganga kings-occurs in varying  
 Bada forms)

Nārasīnghadeba 1.5-6, Bīra Nara Nārasīnghad(e)-

ba 1.2, 1.26-27; Vīra ~~XXX~~ (Na)rasimghadēva 3.1;

Bīra Narasīnghadeba 4.1; Vīra Nara Nārasimṅga

deva 5.7-8(c.A.D.1330); Nṛsimhadeba 7.3; Bīra

<sup>a</sup> Nr(?=r)siṃha-8.2; Vīra Śrī Narasimhyadēva 10.1

(19-3-1307 A.D.).

Narasimṅha Dāsu Paṇḍya<sup>a</sup>m-5.10(cp SII.Vol V, 1219 line 4).

Narasimṅha Paṇḍita 53.8, 53.11; -Paṇḍite 49.7, 50.6-7, 53.3(-ta)

54.9.

Narasimṅha Pātra ~~54.11~~ 49.7, 50.6.

Narasimṅha Redī Paṇḍa Redī 50.7; -singaredīdī Paṇḍaredī 49.8



Naraharidāsa Praharāja 7.8,7.10.

" (Saṁdhibigraka)8.9,8.13(Saṁdhibigrahaka in 8.43).

" dāsa Sanibigra-(Behorā M.) 39.5.

Narāṇa dāsa M. & Kalinga-dandapāṭa-parikṣā)48.7. Read Nārāyaṇa or Nārāṇa.  
Narendradeba Cakrabarti7.7.

Nātha M. 26.4.

Nārāyaṇa 6.7,-Jenā 6.5.

Niśaṅka-bhānu a king of Ganga dynasty;-bhoga 2.7.

Nṛsiṁhadeba " " " " " 7.3.

Paṭanāe(ka) (a surname )25.4.

Pandā ? " " 13.20.

Panditabāre (Loc sg- on Wednesday)8.7-8.

Paraśurāma a Raurānic hero 45B.4.

Pariharānamda(Kaṭiṅga-parikṣā-M.-Sandhivigrahika) 2.4.

Palla Bhoi 9.12.

Pātra a surname lit. an officer(in Nos6,8,12.  
36,52 ).

Puruṣottamadeba a deity(=Jagannātha)12.6,14.6,27.3;

Puruṣotma 26.2.

" a king of Orissa(A.D.1467-97).The name  
occurs 19 times (S.No 27 to 41).

" deva Jenā 6.3.( a prince ? cp Pratāpa-rudra-deu  
Jenā40.5 where P. is a prince).

Purusotama Pasapāleka 53.9.

Prsotmadāsa Māhanti 39.6,39.6.

Paigu Upādhyā 9.5.Prayāga Upādhyāya in Telugu version.

Potāsāni 33.6.

Poteśvara Bhaṭa 31.6.



- Pratāpa-rudra - deba the last great king of Solar dynasty mentioned in 40.5 as a Governor and in Nos 42 to 48 as a king. (Not mentioned in 45B which is a record of his son). The name occurs 10 times (without titles in 40). For his titles in 45A and the titles 'Venkaṭa-Gajarāja & ~~Paṭa~~ Paṭica-Gaudādhināyaka' Vide A.R. 1921, para 70.
- Pramesvara The Supreme Lord 26.3; Prameśvara 27.4. (Skt Parameśvara). For other forms cp 13.26, 18.9, 23.16, 23.23, 25.5, 33.9, 48.8.
- Praharāja a title (Skt prahara-rāja) lit. the Lord of 'prahara' (= a period of 3 hrs) 7.8, 7.10.
- Bairā.-kua(m)raguru M. 25.2-3. Read Jairā. etc. Skt. -kumāraguru- (preceptor or tutor to the prince).
- B(i)c(hā) ? a solar month 25.2. Skt Vṛścika, O. Bichā
- Baidī Ma(-Mā)hāsenāpatī 7.9-10, cp 7.14(-dāsa ?); Skt Vaidya, O. Baidya, Col. O.-Baida, cp O. name-Baidā .
- B... Paṭanāeka 41.4.
- Balakhidāsa M. 35.2.
- Balabha Pasapāleka 53.9.
- Ballabha Bhala A. 20. Cp mod. O. title 'bhoḷa'.
- Basu M. 11.3.
- Bālunki Bhañja Hari-candana M. 53.3. Cp MP, P. 57.
- Bāhinī-pati 8.9. an official title (a surname in Ori-ssa)



- Bichā a solar month 8.3,8,751.3 ;cp 13.5,40.4,50.2.
- Bihānasara M. Behorane 34.2. Skt Vidhānesvara(Vidhāna+īśvara)
- Bidesi(or Biresi) m. 18.5.
- Biddā(?Bithā)nasara Māhā(n)ti 35.3.
- BidānaRautrāya M.20.10. Standard O. Bidhāna Rāuta-rāya.  
(Bibāda-Sola-dandā 7.16.)
- Bisvesvara M. 26.4.
- Bisṇudāsa Upādhyā 9.4-5.Scribal error for Biṣṇu.Skt Viṣṇu.
- Bisi Behārā 37.3 &5.
- Bisvanātha Mahāsenāpati 8.6,8.10,8.18.
- Bidā (?Budā or Baradā)Narasīṅha Pasā..53.11.
- BiraNāe(ka) 22.11. He is an 'Accountant of the Treasury'.
- Birudāsa Khuluā 22.9,23.9-10;-Kuluā 23.13-14;-Khajiā in SII.
- Birisidāsa Sanimigra 13.9-10; a Mahāpātra & a son of Malli-  
nātha Mahāpātra of Bānarāsī-Kaṭeka .
- Budhā-Leṅkā 8.9,8.12,7.6;An Official title;see leṅkā.
- Buthabāre On Wednesday.Skt Budhavāre.~~13.6~~,35.2.
- Budhabāre " " 13.6,42.2,49.2;occurs in 2 other  
places.
- Benkāṭa-dāsa Behorā(reading in SII for <sup>e</sup>Leṅka Udāsa - of this  
thesis)21.8. Venkāṭa, name of a hill in  
S.India& a god enshrined in that hill,fre-  
quently identified with Viṣṇu.
- Belaśvara Praharāja 12.4.
- Bairṣṇaba Arakṣita Raghu 52.7.lit Raghu,the Vaiṣṇava and  
helpless(arakṣita); here (i.e.in Bairṣṇaba)  
is an r which is superfluous just as in Nepalese  
MSS(e.g.ryyathā).Cp 18A.5 for an intrusive r.



- Byāsa Upādhyā 9.3-4.
- Brāhmaṇa a Brāhmin 8.21,36.5,51.9;30.4,36.5;  
Brāmbhāṇa 18A.5,53.6;cp 34.3.
- Bhagabāna Pātra 49.8,50.7,54A.1.
- Bhadrāsāni-ra mōu(?vōu) Sūrāsāni 10.8. Sūrā-sāni, the daughter-  
~~in-law~~ of Bhadrāsāni.Skt Vadhū ७. bōhu or  
bōu; sāni(Telugu) means a lady,a wife,  
(commonly) a dancing girl.(Brown's Dict P.1330)  
1330):mōga(Telugu)= a girl; maqavu (KD,p.1183).
- Bhānudeva name of several Ganga kings of Orissa.2.1;  
Bānudeva 6.1.
- Bhīmākra M 26.3; =Bhīma Kara M.?. Bhīma or Bhīmā is a  
name used in Orissa .
- Bhubanānanda (Pātra , Sandhibigrahika) 8.5.
- Bhuvanānanda (M. , " )2.3.
- Bhubaneśvara ( " ) 8.13.
- Bhubanesara (M. )11.3.
- Bhubanesradeba the famous deity at Bhuvaneśvara in Orissa.  
Skt Bhuvaneśvaradeva. 37.5.
- Bhairabappā 3.8.
- Makara a solar month.2.1-2,20.4,45A.6,52A.2.
- Magusira a lunar " .Skt Mārgasīras. 30.2.
- Māṅgalabāra Tuesday. 11.2(cp text),-bārem(loc sg.)51.3.
- Māṅgala-rāja a title.7.8(see footnotes to the text).



- Maṭhi Nāeka 8.19.
- Madhukēśvara-dea the famous deity at Mukhalingam. 16.9( text Madhukesvara dea); Madhukesva(ra) 4.7.
- <sup>k</sup>  
Maliṅkā Parisā name of a Muhammadan ruler. 14.3. Cp MP, P. 44.
- Mallinātha M. 13.7. May be the well-known commentator of Skt Classics of the 14-15th century who belonged to Āndhra-deśa. He may have lived for some time in the city of Benaras on the Ganges or in Cuttack on the Mahānadi. On Mallinath, see P. 120, SL.
- Mahādeba name of Śiva. 27.7.
- Mahāpātra a high officer(pātra), a title, a surname in in mod Orissa. 2.3, 2.4, 7.7, 7.8, 7.8, 7.10, etc.
- Mahārājā The Great Sovereign. 11.1, 12.1, etc.
- Māigomunī(or -nā)poka ? 55.11. (name of a village ?).
- Māgha a lunar month. 41.5, -punei, full moon day of M- 13.12. May read Posa(Skt Pṛṣṭha).
- Māṇḍikī n. of a treasurer 35.7, 36.4.
- Mithuna a solar month. 3.1, 11.2, 21.4-5, 32.2, 38.4,
- Mina " " " (a fish, a sign of the Zodiac). This word, among others, is said to have been borrowed by Skt from Dravidian languages. See KD.
- Mukunda Deo the last independent king of Orissa 55.5-6.



- Raghu (Arakṣita) 52.7.
- " -deo Narīndra 14.5. mentioned in the Tirupati temple inscr. (Godavari Dist) as Kapila's Governor of Rājamundry (See SII, Vol. 5, No. 100 -a Telugu inscr.).
- Rāṅga Pasapāleka 53.10.
- Rabibāre On Sunday. 26.2, 29.2, 34.1, 38.4; Rabibāre 1.3-4 21.7; Ravivāre 2.2, 5.9, 10.3, 14.3; Raibāre 37.2.
- Rāme. sa ?Pāleka 53.10-11 (? Rameśa Paśu-pālaka ). Rāmu Pasa-pāle 53.9.
- Rāutrāya 20.10.
- Riṣidāsa 9.7.
- Rudra , (Ekādāsa-) Śiva (E. Rudra= a group of 11 gods-inferior manifestations of Śiva). 1.8, 1.28.
- Redī-kāra Cp Reddī (Telugu) name of a caste, a lord; -kāra is pleonastic. Cp sāu & sāukāra, banker. 34.2-3; Reda in 54A.1-mistake for Redī.
- Lakhaṇa Purohita 12.4. mentioned in the Skt inscr. of Gopināthapur temple, 10 miles N.E. of Cuttack . Cp VK, P. 532.
- Lakhidāsa Paṭanāeka 41.3-4. a 'Śrīkarāṇa'.
- " M. 34.2.
- Lakṣmaṇānanda 8.13. a 'Sandhibigraha'.
- Laḍḍu Suratāṇa 9.6. (text Laḍḍuu Suratāṇa); Laḍḍe Surathāṇu in the Telugu version; =? laḍḍhau (lit fighting
- Lāṇḍu Sanimigra 7.6-7. =L. Sāndhivigraha (Skt).
- Lāṇḍu Ratha M. '8.4. 'Ratha' is a Brahminical surname in Ori ssa .
- Leṇka (or Lona-) Udāsa Bchorā 21.8, 22.7, cp. 23.7.
- Lohāgala M. 33.4. lit. iron bar, skt. Loha + argala .
- Vīrabhadra a prince (son of Pralāparudra) 45B.9.



- Sankrānti (lit passage or shifting) the point of time or day at which the sun enters a fresh Zodiacal sign(rāśi).22.4,40.4,(also 8.11, 11.2).
- Sanibāraṇ (or -em) On Saturday A.8.
- Sanibāre " " 3.1-2,8.12,39.3,48.5.
- Samabāre " Monday,50.2;
- Samudra-dīu Jenā =Samudra-dheu J.;Jenā is the surname of the person; Samudra-dheu (lit wave of the Sea) appears to be his nick name. The alternative reading'samudra diuḍi janā-' may mean'people (concerned with)the lamp or light of the sea. This is not likely in the context.
- Samodramāṅkāśāni 18.11.name of a temple dancing girl;may be the names " 2 " " girls(see text)
- Sarbba(or Sarvva)dhārī-, is the name of one of the <sup>60</sup>years of the Jovian cycle.For the cycle of Brhaspati see P. 73, ESIP.
- Sāmu Mudul 29.2.  
(sāna)Singū Pasapāleka = S.P.(the younger);sāna=small or young 53.9.
- Siṃha a solar month. 15.5,36.2.
- Sikhara Nāeka 40.10. short for (Candra-)śekhara Nāyaka
- Siṅgu Pasāpālaka 49.7;Siṅghu Pasupāleka 50.6; cp also 53.2, 53.10,54.9.
- Singha a solar month(Skt siṃha) 39.3;Siṅga 47.4.
- Sidhesvara-maṭha 1.5.(text -maḍha).For S. temple and the deity,see P.93,A0.
- Siddheśvara Jenā (Pātra & Dvāra-parīkṣā) 8.5.



- Sujra 1.28. Skt Sūrya (the sun); mod Col. O. suruja.  
The inscriptional form indicates that 'sūrya' was pronounced like 'surja' whence the further corruption 'sujra'.
- Sudra a non-Brahmin (in the context). Skt sūdra. 34.4.  
Somanātha Bāhinipati 8.9, 8.12-13.
- Somabāra Monday. 31.7-8; loc sg in in Nos 15-17, 22, 33, 41, 42A, 46 .
- Sauribāre On Sunday. Skt Sūri = sun . 12.2.
- Svapneśvara (a name of Śiva but in the context) n. of a person 7.9.
- Śinguśāsamala 33.6.
- Śukarabāre On Friday Skt Śukravāre (loc sg) 32.2. Often written with S (dental sibilant) as in 44.2, (Sū- in 44.2), 53.2, 54.3, 45.4 (Sukra-), Suka(ra) 43.4.
- \* Śrīpati Maṅgala-rāja 7.8. (text after MMC's reading).
- Hāḍu Paṭanāe(ka)- 50.2.
- Hanumanta-debatā the deity H. 29.3, 29.3-4.
- Hari-śrīcandana M. 17.4. CP. Ap. No 9 for Śrī-candana.
- " candana M. 53.4. For śrī-candana cp 8.14-15.
- " rāja Narindra M. 55.12. (-ndra ? in the text ).

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- \* Śrī-Kūrma (or -Kūrma) , The Holy Tortoise (the Vaisnavite god at Srikurman in Chicacole Taluk.  
-nātha  
6.2, 10.4; 9.9; 6.4, 6.9, 10.6; -nagare 9.16;  
-nātadēba 10.11.



## Terms of Chronology.

- Anka** The Anka Cycle of 59 luni-solar years used in Orissa. " it begins the year on the 12th Bhādrapada, Suddha. A singular feature is that, in their notation, the years whose numerals end with 6 or 0 (except 10) are dropped. When a prince dies in the middle of an Anka year, his successor's 1st Anka which commences on his accession to the throne, does not run its full term of a year but ends on the eleventh day of Bhādrapada - Suddha following" (P.38, IC).
- Anke, in the Anka year, 7.3, 8.2, 8.7; cp also 55.6, 55.10; Anka, the Anka yr. used in 10 to 12, 14, 19, 25, 29 to 31, 33, 36, 37, 39, 40, 42, 42A, 44, 45, 46, 48; Anka in 20; Amkka in 45A e.g. 19 sāmka.
- Jugābda** Kali-Yuga Era (Commencement- B.C.3101). Cp Appendix No 3.
- Sakābda** The Saka Era ( " A.D. 78 ). A.21; Sake=in the Saka Era, 9.1-2; Saka-nrpatēh (Skt) etc. 7.1, 8.1.
- Sambata** Skt Samvat. The Vikrama Era (Commencement-B.C.56). 9.1. (text reads Sambatu)
- Samasta** This word is used in connection with the Anka Cycle of reckoning noted above. It is <sup>used</sup> either with the term Anka e.g. Samasta 4 Anka (No.11) or without it e.g. Samasta 28 (No.13), Samasta 24 (No 16). In this context the popular meaning of the word 'samasta', i.e. 'all' is not applicable. Perhaps it means or originally meant 'completed' or 'expired' or 'elapsed'. It occurs 42 times in Nos 2, 11-19, 21-27, 29-30, 32-35, 37-45B, 47, 49, 51-55. Cp also samasthu in 20.



Index  
of

Proper Names.

( places, things )

Atṭahāsapura v 7.29. lit v or t of Atṭahāsa<sup>a</sup> (Siva, n of a prince,  
see 'P.116, H0)  
Aṭṭala-grāma v 7.17.

Addamki-sīmā p 45B.14. Addamki, now a t in Ongole taluk, Nellore  
d, lat 15'49'' , long 80'01''; from Madras N.  
185 miles; Ongole N.N.W. 21 miles; from the sea  
W. 28 miles (See MM, Page 16; NM, Page 431).

Addamki- p 45A.10. Addamki-damḍḍapāṭa = A-sīmā.

Anakāpalipeta 55.9. a v or a market place.

Antarodha biṣe d 27.5. a mod Pergunnah acc. to M.M.C..

Ammanaboli- p 45A.11-12. Ammanabrolu (Telugu), now a village,  
lat 15'35" long 80' 11"; from Nellore N.N.E.  
78 miles, from Ongole N.E. 8 miles, from the sea  
W. 6 miles (See MM, P.606) (See also ~~ME~~ EI, XIII,  
12). amma means mother; boli represents prolu  
which means 'town' in Telugu.

Alakṣapaḍā v 7.29.

Asvādha d 52.4. may nāḍ Āsvādha .  
Ā

Aṭha-khaṇḍa 8.10 . a territory.

Aṭha-gaḍa 16.12. an estate in Ganjam.

Anito-bhogyama 18A.1-2. a 'daṇḍapāṭa' or p.

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c=country, d=district, p=province, r=river, t=town, v=village.



Ara-kotāpali-grāma v 52.5.

Aranābarama " v 52.5.  
 Āsvādha d 52.4.  
 U

Undela gā(ṃ) v 53.7. Undela gā(ṃ)e 53.3.

Utara-khaṇḍa 7.11. a territory. lit the Northern region.

Udayagiri 51.4 a hill or a mountain (1) the famous hill in the Nellore District of Madras which was for sometimes (traditionally 400 yrs ?) under the Gajapatis (see NM, P. 431) (2) the mythical hill of the rising sun.

Uriti grā(ma) v 52.5.

Ulaṭapadā-śāsana v 7.27.

E

Etarapalli v 3.6.

O

Oḍamola 8.17. a division of a territory; Oḍamolo 8.40 .

Oḍādi-sīmā p 53.3, 53.4.

Oḍisā-rājya(-ye) c 36.4, 12.6-7; 11.4; Uḍra-viṣaya : Oḍa-viṣā: Oḍisā; For Uḍra & Uḍradeśa cp JRASB, Vol. 13 No. 2 (Article by P. Achārya). cp E.J., IX, P. 232.

Oḍāvalli v 3.5-6.

~~opuḍi Singanābhata~~ K

Kaṃkaḍā-joda 7.28. a channel lit Crab-channel .

Kaṃkaḍā-dandā 7.16. a water course; -lundā dandā 7.17.

Kachamikoṭā-sīmā p 35.5 (or-koṭa-); Cp Kasimkoṭa (P. 20, ROC).

Kapāpakhi-mulhā v 55.9-10 .



18 (eighteen).

Kapilesarapura(see Pratāpa-K.)

Kanyama-ghāṭi 49.3

Karilaṇāmā-khaṇḍe 18A.1 <sup>in</sup> the territorial division called Karila.

-Karnnāṭa-

c 18A.5.(text → Karnnāṭa ?);Skt Karnāṭa( in Br̥hat-saṃhitā c. A.D.550)(Tamil kar 'black', naḍḍu 'country') originally denoted the Telugu & Canarese people & their language(HJ,P.164). See JAHRS,X,P.89.The word occurs 25 times in the text in slightly differing forms (cp -Karnāṭa- in 45A.1-4).

Karpūra-kānti

13.17.a species of excellent rice or plantain or betel leaf.

Kalabaraga

in the compound -Kalabaragesara 18A.60-Śvara) Gulbarga, now in Hyderabad; 17.19 N, 76.54 E ; the ancient capital of the Bahmanis of Bidar. The word occurs about 25 times in slightly varying forms.

Kalabho

d 7.11. Kalambho 7.30.

Kalinga

an ancient country or province <sup>partly</sup> corresponding to Southern Orissa at present. occurs 19 times often as a member of the compound 'Kalinga-danḍapāṭa-' 'province of Kalinga'.

3.4, 9.6; 2.2, 2.4; 13.8-9; 20.4-5; 18.5, 25.2, 33.2, 34.1-2, 35.2; 15.6 & 7, 48.5-6; 39.3-4; 55.9; 10.3; 20.6-7; K-bhaṇḍāra 41.6; 10.5; cp MM, P.114 -

"Modern Calingas are a quasi Brahmanical agricultural class in Vizagapatam;...; speak Oṛiya".



- Kāñci-deśa c 1.29-30. (text desa). a territory of S.India corresponding to the modern city of Conjeeveram(46 miles S.W. of Madras) & the surrounding region. See Conjeeveram,P.245,HJ.
- Kāmalapura v 27.6 (text has 1 acc. to MMC's reading).
- Kāliā-rāma-toṭā 50.3.may read -rajā-. a grove.
- Kālingi adj of Kālinga 5.21.
- Kinnari-grāma v 7.10,7.12;name changed to Vijaya-Narasimha-<sup>30</sup>pura; long 86.5, lat 20.22-30. acc. to M.M.C..
- Kittibāsa-khetraṃ 1.4 mod Bhuvanesvara.
- ~~Kittibāsa-khetraṃ~~ 35.4.
- Kuciā ghāi 8.24. a channel;lit.the stream of kuciā (a serpent-like fish).
- Kumuṭi-sāhi ~~25A~~ 25A.3.lit the street of the Kumūṭis .
- Kurma-kṣetre 9.7.in the holy place of Kūrmma(Śrīkūrmma).
- Kṛtibāsa-kaṭake 37.2-3.lit at the town of Kṛttivāsa (Siva).  
See P. 27, Index.  
KH
- Khajuriā joḍa 7.26. a channel;lit a channel relating to date-palm trees.  
G
- Gauḍa (in the compound Gauḍesvara(Skt -śva)-. occurs in the texts dated after the 19th Aṅka of Kapila) South West Bengal.
- Gautamagotra 46.5 -saṅkha,a variety of conch shell.
- Gautamī nadi- r Godavari 18A.3.
- Gangā- r Ganges. 31.8.



- (Gadajāta said to occur in 51.6, <sup>but the occurrence</sup> is not attested in this thesis).
- Gātra-kholāi 54.5. a region.
- Gālī nai r 7.21-22.
- Gīta-Gobinda 42.8. Gītī-Gobinda in 42.3, 42.5-6 .cp also 42.7.  
The work referred to may be the celebrated Skt lyric of Jayadeva of the 12th century, said to be connected with the Court of Lakṣmaṇasena in Bengal. For the story of the connection of Jayadeva and his Gīta-Govinda with <sup>Orissa and</sup> the Temple of Jagannath, see the medieval Skt work Bhaktamālā and a Skt play Piyūṣa-laharī\* by Jayadeva Ed Dr K. Kar, Cuttack. A rival work by Puruṣottamadeva, a king of Orissa is known by the name of Abhinava-Gītagovinda.
- Gṃḍimadā- v 45A.12.
- Gopapura v 27.9.
- Gopāla-pāṭanā v 54.5.
- Gopīnāthapūra v 8.23, 8.24, 8.30, 8.30.
- Candalo v 7.13.
- Ḥandra-prabhā 8.19-20. a water course.
- Candra-bāṇa 37.3 .(Crescent-shaped ?) Magic arrow.
- Ciḍiciḍi bāṭi 8.21. a garden
- Cuāpāḍi v 7.18.
- Coḍa-desa 1.29. The country of the Coḷas ( a Tamil people).  
Cp Coromandal from Cora-maṇḍala.
- Coḍabarama v 52.6 See GM, P.29 for a village of the same name.
- Coppapali v 52.4.



- Jaganātha m. 3.3,3.8. = Jagannātha Maṇḍa(pa); text Jagatrāta.  
 Jagamohana 51.3. The pavilion<sup>9</sup> maṇḍapa ) called Jaga-mohana.  
 Jajapalli v 35.5 .  
 Jayyare c 20.13. in J(i)yara (country).see Jiara.  
 Jāura-kṣetra 49.2. Read Jīara- . In the holy place of Jiara.  
 Cp 40.14-15Jārua etc.  
 Jāgesarapura v 18A.7. a tax-free v granted to Brahmins by king  
 Kapila in the name of his father. The village  
 seems to be in the valley of the Kistna river.  
 Jiara c The country round about modern Simācalam is  
 called Jitakāra, Jiara, Jihāra, etc and Simācalam  
 is called Jiara-kṣetra. Jiara with its variant  
 Jīara occurs 13 times, sometimes as a member of  
 compound words, e.g. Jiara-desa 55.11-12, Jīara-  
 desa 21.6, Jiara deula 50.2. see Nos 18,22.23,25,  
 33-35,39,41.  
 Jitakāra-desa 20.8. see Jiara,  
 Jihāra 3.8.-taḷa-ka 3.2(=sthala-ka)= of Jihāra-sthala.

## Tapocakra

- Tala-Jiara c 25.5-6. lit the Lower Jiara.--Jīara 54.4,55.9&12.  
~~Tāṇika~~  
 Tintābi-simā ? 52.5. a territory.(may read Tundrāgi-).  
 Tirupati- t 9.16-17( Tirupati). (in Chittoor District)  
 Tentuli 50.3 .a variety of tree, Skt tintidī, Tel. Cintā .



## D

Dakṣiṇa Rāḍaso v 8.11, 8.15.

Diraghāsi v 9.12. see EI, IV, P.314 for Dirghāsi & its inscr.

Debakūṭa-kaṭaka 8.8.

Doḍiā<sup>a</sup>la bhui(ṃ) 52.5. a region.

Drāviḷamaṇḍala 45B.6-7. in (the compound D-maṇḍaleśvara).

## DH

Dhīmādalāma- 48.10. a region .

## N

Nandacarama v 54.5.

Nabakoṭi- The word occurs 26 times; spelling differs <sup>for the 1st time in 18</sup> [A] slightly. (Cp 18A.5 with 31.3-4). It always precedes 'Karnāṭa' in the Royal title 'Nabakoṭi-Karnāṭa-Kalabarageśvara'. This title appears once as 'Nabakoṭi-Karnnāṭādhiśa Kalabarageśvara' (36.1-2). 2 meanings of the word \*  
(1) nine crores (2) the country of 9 forts; the 1st meaning seems preferable

Naruā v 38.8, Naruvā in 3.7.

Nārāyaṇapura-kaṭake 8.12. loc sg =at camp(=kaṭaka)N.; Nārāyaṇgarh is a village with remains of fortifications, 21 miles south of Midnapur in the Midnapur district, Bengal.

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\*For 'nine crores' cp EI, XIII, No. 12 by Barnett; JBORS, XXXII, pt. I, P.53 by P. Mukherjee; NI, Copper plates Nos 21-22. In SII, Vol. XI pt. I, see No.s 36, 38, 109 (cp EI, XV, P.94); cp SII, IX pt. I, No 245. For the 2nd meaning cp IA I, P.355 by Beames & JBRS, XXXI, pt. III, P.176 by G. Ramdas. N-Karnāṭa=9 times 10-millioned K. (SV, Preface)



- Paṭanā-ura 9.3 .It occurs as Paṭanā-ura-kaṭake . a v or t .
- Paḍihaṭiya 8.19. belonging to Paḍihaṭa( a v or market-place).  
It should read 'paḍihaṭhi'(Skt- pratihasta), 'a representative'.
- Paḍarabāḍa- 49.3. a region(or land) or estate. Paḍrabāḍa 50.3.
- Pāṇḍī-deśa 1.29. The Pāṇḍya country( mentioned in Aśoka & Khāravēla inscriptions).(text- P-deśa).
- Pātua-ghāi 7.24. a channel(ghāi). Pātua, a Munda tribe in Orissa. see LSI, IV, P.209. Skt ghāṭī, O. ghāi( a corroding stream). So lit The Pātua channel or stream.
- Puṇḍarikṣa-Gopa 14.7. may be a village.
- Puruṣottama-kaṭaka the town of Puruṣottama(=Jagannatha).  
the town of Puri on the sea coast in Orissa. Cp 12.2, 14.4, 19.2-3, 27.2, 28.3, 30.3.
- " -pura 31.8-9. an estate, named after the Royal Donor, modern Gharpaḍā , 15 miles N.W. of Balasore.
- " -prasāda 8.26. a palace.
- Pemḍoru v 20.9.
- Polākhi v A.10, A.11, A.14. mod 'Pōlāki' in Chicacole Taluk.  
See Page 212, ALVM.
- Pratāpa-Kapilesarapura-sāsana 18A.7-8. an estate or village  
(granted to Brahmins, free of all taxation),  
named after the Royal Donor; identifiable with Kapileśvarapuram in Nuzvidu (Division) in Kistna district (See MK, Page 10). There is another village called 'Kapileswarapuram' in the East Godavari district (See P.328, ALVM). The religious formalities of the grant are completed on the bank or sands of the (holy river ) Godavari (Cp the Skt text as to the situation of the land to the east of the Kistna river.)



Bathapaḍā v 7.20. paḍā=hamlet; batha=pain, boil fr. Skt vyath-  
Basākhaṇḍa v 7.20.

Bācāsa-bise 27.8. a subdivision or d(Skt viṣaya) now a  
Pergunnah called Bāncās-bisi acc.to M.M.C..

Bāṅgaṇi-nadi 8.22, 8.23. Bāṅgaṇī in 8.27. lit the river or  
stream relating to 'bāṅgaṇa' or bāṅgaṇa(egg-  
or brinjal  
fruit).

Bāghamarā v 1.7. a v or a region of cultivated land. lit.-  
'Tiger-killing', Skt Vyāghra-māra. Tamil version  
reads 'Vāghramārāvil', i.e. in Vāghramāra or -mārā.  
identifiable with the village Bāghmāra in the  
Puri district. location- long 86'.5", lat 20'.5",  
(see Survey of India - Map No. 73/ 4/4 ).  
Bāghamāri is the name of another village with  
a hot spring, about 20 miles S.W. of Bhuvanesvara.  
For Bāghamāri in Ganjam, see P.220 & P.273, ALVM .

Bāṅgariso v 8.20, 8.21, 8.23.

Bāṇarāsī-Kaṭeka- 13.6. identifiable with Bidānāsī-Kaṭaka, i.e.

Cuttack of Orissa( rather than with the city  
of Benares); Skt Vārāṇasī, Oriya Bāṇarāsī, (meta-  
thesis). In Col. O. Bāṇarāsī(or-ī) is used with ref.  
to Benares. See Bārāṇasi- .

Bārāgo nai 8.29, 8.29; -nadi 8.34, 8.35. may be mod. Bhārgabī .

Bārāṇasi-Kaṭake 7.5, 8.3; Bārāṇasī-Kaṭake in 36.2; liṅ in  
B- Kaṭaka( mod Cuttack). Bidānāsī, formerly <sup>perhaps</sup> a  
suburb of Cuttack, is now a village to the west  
of Cuttack. The word may be a corruption of Skt  
Vārāṇasī due to contamination with O. words biḍā  
& nāsī .



Bālapura v ~~8.33,8.34~~. (text given after M.M.C.'s reading). 7.28.

We expect Bālapura.

Bāliā v 8.33,8.34. lit 'Sandy' (village).

Bijaya-Narasimha-pura v named after the Royal dodor 7.10-11, 7.12

" -Lakṣmī-pura v 8.29,8.35.

Bimjha 51.4. The Vindhya (mountain).

Bibāda-Sola-dandā ? 7.16 . a channel.

Bīra-koṭa 52.7. a subdivision of territory.

Belapāli v (?18A.1.

Belamapura 18A.7. a tax-free village granted to Brahmins by  
king Kapila in the name of his mother. perhaps  
it should read Belamā-.

Bokaṇā v 7.24.

Bodāda v 53.3,53.8.

Bohāla-dandā 8.34. a water-course.

#### BH

Bhagabatī-pura 8.19. a tax-free brahmin village (śāsana).

Bhākhara-sāhi v (in the Puri district) 7.19.

Bhāirabappā ? 3.8.

#### M

Makulundā v (Puri district) 7.22,7.23.

Majhighada 8.26. a region lit 'the Central fort '.

Madana-khaṇḍa d 8.10,8.17,8.40.

Malae v 7.15.

Māigomunāpoka v (?) 56.11.

Mādhotila v 27.5.

Mucapalli v 35.4.



Medura-thala (the territorial division of Medura) 18A.1  
Meduru is now the name of a v. in Gudivada taluk, Kistna District  
 Y See ALVM, p.375.

Yuruja(m) v A.8; Yurujamasa( Prakritism) = of Y, A.10 &  
 A.12; -melem A.14. identifiable with a village  
 of the same name in Chicacole Taluk.

## R

Rakatapaṭā-dandā 8.228, 8.28; a shallow water course(dandā);  
 Rakata-paṭā (lit blood-grant ) is a post-mortem  
 grant for valour to the deceased's family.

Randoi dandā 7.29-30. a water course .

Rāuta-paḍā v 7.12.

Rautā-totā 49.3. a grove.

Rāḍasao v 8.23, 8.26, 8.36, 8.42.

Rāpitāmaha totā 49.3. a grove. Cp. TSOL, Vol.3, P.5. (Rā=Rāja ?).

## L

Lakhamāra 52.4. a region.

Lankābaḍa v 7.21.

## V

Vankāya-pāḍu v 45A.10-11, (in Addamki ). For a village Vankāyalapāḍu, in Chi-  
 rala subdistrict, Bapatla Taluk, Guntur district,  
 see P. 22, 'Names of towns & villages of Guntur';  
 (yr 1927).

Velupukomḍa- ~~XXXXXX~~ 45A.7. (a place where the king was encamp-  
 ing).

## S

Samghaḍā v 7.25.



Sasakāni ~~ha~~(=ṭāṅkā), a Saskāni Rupee(=half of a Fanam or Skt

Panam. Cp 29.3, 32.4, 33.6-7, 50.4, 53.13.

Cp.0. 'kāni ṭāṅkā'.

Sāiso

v 8.11, 8.17, 8.27, 8.41, Sāisa in 8.15. On the left bank of the Bhārgavi in the Puri dist; approx.long. 85-56-45, lat.20-10-27 acc to M.M C..

Singabrehala

18A.3.(text Si- ).

~~Si~~ Singāragada- 52.5. a region( a fort ).

Sudupāka-grāma v 55.13.

Somabara-grāma v 45B.14-15. identifiable with Sōmavarappāḍu of Ongole Taluk in Addāṅki sub-district of Guntur. Serial No.34 in 'Names of towns & villages of Guntur'(yr 1927, Madras).

### S

Śrī-naara-Gopālapriya-jagati 36.2. a pavilion of the Royal palace( at Cuttack).

Śrī<sup>ha</sup>stāna<sup>na</sup>nu (Telugu) ~~at Śrīstāna~~ ? 45A.8-9.

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(To follow Kṛtibāsa-kaṭake, on Page 19 of the Index).

Koṇḍaviṭa- t 45B.11-12. -re = at Koṇḍaviḍa. Here in writing

" -re for Koṇḍaviḍa-re , the scribe seems to follow the principles of Dravidian orthography.

Koṇḍa(rock) + viḍu(town). Koṇḍavidu is a village (lat.16'-15" , long.80'-17") in Narasaravupeta

Taluk, Guntur dist, (previously in Kistna dist.?) Cp IA, XX, P.300 for Koṇḍaviḍu grant(A.D.1455) of Kapila's Viceroy( Gaṇadeva). For Koṇḍaviḍu & Koṇḍapalli(find spots of O.inscrs), see MM, P.207.



Index  
of  
Verbs & Verbals.

achi is, pres. 3rd sg 19.5, 19.6, 40.14-15; achanti 3rd pl;<sup>42.7</sup>  
achi 3rd sg 24.3. (It is a scribal error for 'achi').  
achu 1st pl 36.4.

The paradigms of this verb are used in Assamese.  
Bengali, Maithili, Gujarati and in some Pāhāri or  
Himalayan dialects. It occurs in Jaina Mahārāṣṭrī.  
traceable to (1) Skt ā+kṣi or kṣi (Vedic root = dwell),  
BSOS, VIII, P. 795 (2) \*es-sko-ti (ODBL, P. 895 & P. 1035).  
stated  
abadhārīlā past 3rd sg 7.8, ~~7.9~~ 9; abadhārīta past part. cp  
8.6, 8.10, 8.14, 8.15, 8.32; 19.3, 41.3, 42.2.

ā

ānili ( in posi ānīli) I brought (up), past 1st sg 24.4; ānī  
absol. 26.3; ānimā <sup>fut</sup> (pres) part. 29.6.  
āsi having come, absol. 11.3; āsibā coming, vn 51.4 .

k

karai does pres. 3rd sg 18.17-18, 36.6; 41.12; 12.8, 14.8, 27.11,  
28.17, 36.6, 42.9, 51.8; 47.15; 13.28; 21.23-24; 37.4;  
karaim (text obscure) 20.14;  
karu pres. 2nd sg (non-honour) 19.7. kara imper. sg 36.7.  
past 3rd sg- ~~ka~~ kalā 1.16, 55.8; 3rd pl - kale 26.3 & 4.  
fut. 3rd sg- kariba <sup>35.6</sup> 40.13-14, 40.16, 48.14<sup>?</sup>, karibo 33.9,



kereba a variant or dial. of the above 48.10; cp Prkt keredi (@ 128, IP.); fut 3rd ~~sg~~ pl (=honor. sg) - karibe 21.20, 35.7; 51.7; 1st pl - karibā 12.6; (It seems better to take the last form in -bā like the similar forms in 9.16, 29.7, 36.5<sup>,33.13</sup> ? as <sup>an</sup> examples of future potential participles in the sense of 'it should be done' or 'one should do', corresponding to Skt part.s in -tavya) fut. imperfect 2nd pl - karuthiba 31.12-13; simple passive - kari 34.5; cp 44.3; absol - 1.30, 7.11, 8.38, 8.11, 50.5; 36.3; 33.9; 55.10; 54A.2; 52.7; 49.5-6, 50.5, 54.8; 36.7; 33.5; 49.5, 54.8; 14.3; 29.6; 29.3; 53.5-6; 32.3, 39.9; 53.4; 10.13; 11.6; 36.4; 36.6; 26.2; 34.4; 49.5, 54.7; karīm - variant of the above - 10.11; -ku kari including 24.3; ādikari beginning from or including 7.17 (12 times in Nos 7 & 8). madhyakari including (8 times in Nos 7, 8, 18A.); karante loc. absolute 1.17; infin. (or vn in the Accusative) - karibāku<sup>52.7</sup>; -nimite ~~xxx~~<sup>52.7</sup>, cp 49.4, 50.4, 54.7; past part. 3.10, 34.3; 7.15, 8.19, 8.27, 8.33; 33.10, 51.9, 55.13; 36.6 (pātaka kalāra phala); A.9 (dayākarilā paṭṭa sthitti) (text daya). causal - karāiba<sup>cp 18A.11</sup> 35.7, karāibā fut. part. 1.28-29, karāilā-ku vn 14.6, karāile conditional part. 42.9.

kahai says pres. 3rd sg 20.16-17, 34.5, kohai ? (variant of kahai) 20.15; absol. - kahi 53.12; infin. - kahibāku

53.14.  
kāṭi is cut, simple passive 34.5.  
kh

khaṭanti attending pres part. 36.3; khaṭiba fut. 3rd sg 33.12; khaṭibāku infin 33.5.



galā going, verbal<sup>g</sup> n. 40.9.  
gāibe fut. 3rd ~~sg~~ pl (they will sing) 42.7.

gh

ghetalā took past 3rd sg 1.12; standard O.-ghenilā, dial.-  
ghitilā; for parallel forms see WPL, P.499; absol- gheni  
50.4, 54.7, 54A.2; ~~ghenim~~ ghenim variant of above 49.5.  
gheti - absol. is used in Rāmabibhā, P.9. Cp also  
śutile P.15, ibid.

c

(dial.)  
cāutibhā ? = jāuthibā or jāuthiba (it will continue) fut.imper-  
fect 3.8; cāutijā scribal error for the above, 3.7.  
See jā (to go) from Skt root yā .

ch

chādilā released past part. or relative part; pāñi chādilā -  
bhmidāna( gift of land for which libation of water  
has been made) 18A.4; past 3rd pl - chādile; 1st sg -  
chādili; 1st pl - chādilu 30.4; chādilū 1st pl(30.4);  
absol.-chādi excluding 18A.10; chāda release vn 14.6.

j

jamti give pres 3rd pl (dial. , standard O. - dianti or  
dyanti )3.11.

jamilā born past part.; jamilā hoi being born 1.30; see GPS

@ 540 - ' jammai weist darauf hin , dass Denominative  
zu janman, Pkt. jamma-'; cp Mārkaṇḍeya's specimen  
of Audhrī Vibhāṣā ' jamau acchai'(PS, Chap.15) (text -  
acchaui ?); jamilā cp the resuscitated O.form 'janmilā'.



jānu thou knowest imper. sg 19.4; jānī be~~ix~~ it known simple passive 42.9, cp ~~jānu~~ jānī A.10-11; 1st causal forms - jānuachi(text -achi) pres imperf. sg 24.3, jānāile - past 3rd sg 51.4, jānāi - imperf. part. or absol. 14.6.

jālibāku for illuminating or burning - infin. or acc. of the vn 'jālibā' 39.7, jālibāku 32.5 ; jālai pres 3rd sg causal form of jālai.

jibāka will attain (lit. will go) (ka pleonastic) fut 3rd sg or should attain - fut potential part. 3.11; jāi (lit. having gone ) deducting absol 4.4, 29.6; cp 51.4 (yibā-) vn; from Skt yā 'to go'. in mod O. - yibāka, yāi, yibā.

t

tāi (dial. , standard O. thāi) existā pres 3rd sg 34.4; \* tāuna(being present) imperf. part 3.5; tilā-ku( for ~~the~~ or in spite of the existence ), vn 34.4; see 'thāi'.

tiāru-āhu we are advising pres imperf. 1st pl 36.4; the basic form or root of the imperf part. 'tiāru' is traceable to Arabic ; the verb 'tiārai' is a denominative from the adj tiāra.

tulāu we settle, pres <sup>1st</sup> ~~3rd~~ pl 49.6, 50.6, 54.8.  
tolāntā ~~lifting~~ , pres. part., 6.8.

th

thāi 36.3  
remains, pres 3rd sg; fut 3rd sg - thiba (context - hoi thiba) 23.22; pl - thibe; thilā(text thilo ?)- past 3rd sg A.13; conditional part.-thile 34.3-4, 49.6, 50.5, 54.8; absol or imperf part-12.5, 25A.4, 34.3, 53.7, 54A.1

-----  
tiba(dial)-fut 3rd sg .



<sup>im</sup>  
thāu - perfect part. (being present) 7.7, 8.9, 8.13;

thāi (permanent, Skt sthāyī) adj. 8.38, etc.. ~~sthāni~~ 54.7.  
~~See tāi.~~

thoi-dele put up (compound verb) past 3rd pl 26.5.

d

dekhi-āsibā- coming to see, compound ~~verb~~ or verbal noun

~~54~~.51.4.(text dehkī- ).

dyanti (contraction of dianti)(Text- janti ?), they give -pres  
past  
3rd sg 3.11; 3rd sg - dilā 9.13, 10.10, 10.12, 26.14, 35.5,  
38.7(?), 55.10; (in 9.13 the text is dila; may be a scri-  
bal error); <sup>h</sup>dillā in 45A.5 & ddhila in 5.14; delā 50.3;  
(<sup>h</sup>dilā is used in SII, Vol. V, No. 1121); pl- dīle 55.7 (hon. sg)  
bhiāi dīle), 26.2; 1st sg - dili 27.9; pl (hon. sg) -  
delu 14.7, 54.8, delum in 31.10 & 31.14; conditional part.-  
dele (text jele ?); fut 3rd sg -deba 41.6; pl- debe 38.  
10, 38.12, 41.8; 1st sg - debi 19.6; pl -debā 7.11, 8.11,  
8.17; potential part.-36.4, 20.13( beharane debhā);  
fut. part. -6.6(deula dēbā bhāta); vn - 53.6( Māhāpātra-  
nka āigā debāra); (-ra may be taken as the sign of the  
genitive or a pleonastic suffix ); ~~a~~ potential part.-  
dibā 9.14( in the sense of 'should be given'); fut.  
imperfect 3rd sg -deu-thiba 52.8; pl - deuthibe 32.6;  
1st pl(<sup>or</sup> fut. imperfect potential part.) - deuthibā ;  
~~de~~ absol.- dei 1.16, 18A.9, 33.7, 33.11, 38.9, 39.8, 39.9;  
compound verb- dei pārai 19.6; Skt lws -dāna, datta (or  
----- usually data ) are also used.

dhilā placed, gave, granted, etc( seems to be used in the same  
sense as dilā) 1.26, 32.4, 43.6, 54.4, 55.9, 55.11; dhilā -  
A.18, 49.3; 3rd pl -dhile 29.3, 53.7(bānti-dhile); dhile -  
33.5, 39.9; 1st sg - dhili 24.4; pl- dhilu 50.5, 49.6;  
(with i) 52.7, 53.6, 54A.2.



dh

- dharai holds, bears pres 3rd sg 28.15; absol - dhari 33.12;  
 dharī ( a variant of dhari) 36.7; vn - dharibā 22.12;  
 infin. - dharibākum 10.7.
- dhilā or dhilā placed, gave, granted, etc. ~~past~~ 3rd sg A.18,  
 49.3; 1.26, 32.4, 43.6, 54.4, 55.9, 55.11; pl - dhile in  
 33.5, 39.9; dhile in 29.3, 53.7 ( bāṇṭi-dhile); 1st sg-  
 dhili 24.4; pl - dhilu 50.5, 49.6; dhilu 52.7, 53.6, ~~54~~  
 54A.2. (All these forms are given at the end of the  
 last page for comparing with dilā & the related forms)

n

- nācibā-ku to dance infin. 18.10; (cp nācunī or nācanī in 18.10-  
 11, 33.5&6&9, 42.5.)
- nāhi is not pres 3rd sg 53.14; cp Marathi nāhiṃ (sg), nāhit (pl)  
 niqīrahībi I shall punish - fut. 1st. sg. 24.5; st. 0. - niqrahībi.  
 nijojile if you ( he or she or they) employ - conditional part.  
 36.5.
- nuhe (?R.M.'s reading) is not, pres 3rd sg 19.6; nuhe (   
 na + hue from na + huai traceable to Skt na bhavati).
- nema he will take (Standard 0. neba ) fut 3rd sg 47.10-11;  
 1st sg - nemi (text nemī) 26.14; pl- nemā ( may be the  
 reading of nemī in 26.14); fut 3rd imperf.-neutiba  
 21.17-18 (=Standard 0. neuthiba); nebā huantī (text  
 nebā humtti) 3.10; here the expression means 'those  
 who (=je) would take' and 'nebā' seems to be , as far  
 as the form is concerned, <sup>a</sup> fut. part. ; vn - nemā~~xxx~~  
 (~~xxx~~ taking) (text nemā-re i.e. in taking) 28.15.



pāi incurs ~~lik~~, receives or gets-pres 3rd sg 30.5, 36.6, 50.6, 54.9, 55.13, 55.14; fut 3rd sg - pāiba (text pāiba) 53.13; \* prāpati : pāvai(cp verse No 6 of AKT):pāai or pāi .

pārai I can ; dei pārai I can give pres 1st sg 19.6. Skt pāra yami.  
posiāpili I brought up (compound verb) past ~~3rd~~ 1st sg 24.4.  
phedi <sup>ph</sup>seperating, absol 18A.2.

## b

bāṁdhā <sup>t</sup>morgaged, pledged, past part. (pres 3rd sg bāṁdhai or bāndhai )1.10; verbal noun - bāṁdha (embankment , tank) 7.20, 21, 7.30, 8.30. Skt root bandh(bind)-badhnāti(he or play on binds)  
bāiba he will blow fut. 3rd sg 47.11-12, 48.9; Skt vādayati : Oriya bāai ;cp Skt khādati Oriya khāai .

bāṁṭi-dhile divided up (compound verb) past 3rd pl used as honorific sg 53.7; Skt root vaṇṭ(divide)(vaṇṭati =he divides ).

bikā sold-past part. from bikai (he sells); <sup>Skt विक्रीणीति</sup>bikā hoiba will be sold 25A.2; bikā (~~sell~~ sale) - verbal noun 29.6.

bihibi I shall deal with-fut 1st sg (text bihibi)24.5; Skt root vi + dhā (vidadhāti);past part. vihita.

boilā said-past 3rd sg 12.5, 18A.9, 19.4(hoilā or boilā?); absol.- boli 53.7; absol. used in the sense 'on account of','as' etc. 1.22;(boli or) bolina may be used as a perfect part., e.g. in āgyām bolina hoile 11.4; vn -



boli (text bolī) statement 49.6, 50.6; in 1.22 where  
boli is used as an indeclinable, the text is 'bolī' .  
cf. ND, 461.

brati ~~having lived absol ill~~ ( ~~perhaps a non~~ the text reads  
brata which seems to be a scribal error for brati i.e.  
bratai = barttai in standard Oriya) remains, endures,  
exists 1.33; absol - brati 11.5; fut potential part.-  
bratibāka (with ka pleonastic) 1.34; conditional part.-  
bratile 11.6 ; Skt root vṛt (vartate ).

bh

bhallibhā-kai (=? bhalibā-ku from the denominative verb from  
bhalibā<sup>bhalibā</sup>  
bhala meaning 'good') to remain well absol. ~~ill~~ 5.13.  
<sup>It may read 'calibākai' = for continuation.</sup>

bhalibhā-kai to keep (standard O. bharibā-ku) ~~ill~~ 5.14 .

<sup>to</sup>  
bhāibā-kai<sup>to</sup> establish (standard O. bhiāibā-ku) 3.3; see below.

bhiāilā arranged, founded, created, past 3rd sg 2.7 (text ciāilā)  
<sup>6 &</sup>  
17.8 (text bhiāi(?)lā); pl - bhiāile 23.14; past part.-  
41.5 (Māhārājāṅkara bhiāilā); absol - bhiāi 55.7 (text -  
bhiāi dīle); verbal n - bhiā income 55.11 (text bhiā);  
verbal n - bhiāna arrangement or endowment 13.25,  
25A.5.

bhrāibhā one should make over or deposit, fut potential part.  
3.10; contracted form of bharāibā .

m

marai dies pres 3rd sg 34.4; Vedic <sup>marati &</sup> marate, Skt mriyate .

māapi having measured absol 18A.10. Skt māpayati (~~he measures~~  
causative of the root mā, 'to measure'.)

misā mixed, adj. 2.10 .



rahibem will remain (or should remain ) fut 3rd pl 11.6;  
 Assuming the reading (rahibem) to be correct, the  
 nasal after-sound (Anusvāra) or rather the nasali-  
 sation of the last vowel i.e. ē remains obscure. Is the  
 nasal element a relic of the nasality in the fut  
 potential participle -tavyam ? .

## l

laṅghai transgresses pres 3rd sg 12.7; Skt laṅghati .

lāgai attaches, clings, pres 3rd sg 34.4, 37.4; ~~denominative~~  
 from Prkt lagg- ( denominative from Skt lagna ? ).  
 verbal n - lāgi, putting on or dressing 23.16, 26.5;  
 lāgi used as postp. (=for) 23.15, 52.8.

ihāilā caused to be inscribed (causative of lihilā) past  
 3rd sg 14.8, 37.5; pl - lihāile 11.3; Skt likhati,  
 caus.- lekhayati .

lekhi inscribed or engraved past 3rd sg A.20; this is a  
 non-1 past form (Archaic use); verbal n - lekhana 12.6,  
 (lekhana karibā ).

## s

sarilā-ṭhāru from the time of completion ( sarilā lit. comple-  
 ted or concluded, past 3rd sg ) 42.3 (saṃjha-dhupa  
 sarilā-ṭhāru ); here the postp. -ṭhāru seems to govern  
 the entire sentence 'saṃjha-dhupa sarilā' lit. from  
 the time 'the evening incense ceremony has concluded  
 i.e. from the closing of the incense ceremony,



(sādhyā kari ? 53.4; controlling ? ,Skt sādhyam kṛtvā .)

(sikhībe they will learn fut 3rd pl 42.8(sikhībe),42.8;  
42.8

see śikhībe).

2nd  
sunā listen-imper. sg 11.5; absol.-sunī(text sunī)

1.22. ~~sunā~~ 42.8 ; ~~sunīm~~ 36.3.

\*śikhībe 42.8;(they will learn - fut 3rd pl)Skt śikṣate .

## H

harai takes away ,misappropriates, pres 3rd sg 13.27,  
17.9,18.16,23.22,27.10,~~29.11~~ 30.5,38.12,39.10,  
47.13; alternative forms - harai 20.15,hari 55.13,  
haroi 33.9 & 40.16 ; simple passive - hari 11.6;  
~~past part.(or relative part.) - harilā~~  
verbal n -harilā dosa (the sin of appropriation)  
= haraṇa-dosa, 30.5, harilā-re (in having mis-  
appropriated) used in the sense of 'bhāve saptamī';  
53.4 .

hoi becomes pres 3rd sg 23.23-24,33.10, 38.14,hōi 20.17  
past 3rd sg - hoilā 1.19-20,1.22-23,1.32(in these  
three,previously read as 'hoillā');  
past 3rd sg - hoilā(normal spelling & mod.O.spellin<sup>g</sup>)  
8.15,~~11.4~~,13.27,14.6,19.4,27.6,30.3,36.3,37.3,37.5;  
3rd pl used as honor.sg - hoile 11.4;  
fut 3rd sg - hoiba 41.10,42.4,haba 42.7,13.14,  
3rd pl used as honor. sg - hoibe(text bije-)41.10;  
fut imperfect<sup>3rd</sup> sg hou-thiba 41.11;  
past perfect 3rd sg 6 hoi-thilā 49.4-5;  
pres part.- honta(Archaic) A.12-13;conditional part.



hoile 34.4 ; absol. - hoi 1.30-31(text hoi), 5.13(text hoi), 12.7, 17.9, 18.16, 21.21, 23.22, 34.5, 41.11, 49.4; absol. used in the sense of 'verily' 42.6; compound verb with pleonastic ka - hoi-jibāka will continue 3.11; in mod. O. orthography 'hoi-  
yibāka' .

-----

Of the 'periphrastic verbal expressions' such as 'anugraha karu' (thou favourest), 'anubhaba kari' (experiencing) 'paṇāṇa karibe' (will observe), 'prabesa kale' (entered), etc. only the paradigms of the verbal root 'kar-', have been listed under the heading 'karai'.

Besides the verbal forms listed in the foregoing Index, we can easily detect a number of verbal roots or compound words in the formation of nominal stems such as 'rakh-' (protect) in 'rakhuāḷa' (text - rakhuvāḷa), 'khol-' (dig) in 'Gātra-kholāi', 'jhal-' (brighten or weld) in 'kanaka-jhalāi' etc..\*

It is worthy noting that almost all the verbs occurring in the text are traceable to OIA through the Prkts.

-----

Note the verbal root 'kāṭ-' (cut) in 'nākakāna-kāṭi' 34.5.



## Index

of

case endings\*&amp; postps.\*

i

-i(1) 'in' loc sg bhaṇḍāra-i 34.6.

u

-u(1) 'from' abl sg ehā-u 19.5.

u(5) " " " bāḷa-kālu from child-hood 24.4, cp also  
bhaṇḍāru 32.5, -bhaṇḍāru 38.10, ethu from this  
50.6, bhitāru from the midst 52.6,

e

e (123) in, on ; ending of loc sg of -a stems (coalescing<sup>e</sup>  
with the stem which , apart from the ending, ends in  
'a', e.g. samaya(time)+e = samaye(in time) ).  
1 - (lines) 2,2,4,9,30,31; 2 - 2,3,5; 3 - 2;5- 9,10 ;  
etc.

-e(1) in, on; ending of loc sg of ā stems bāṅkiā(a royal  
seat)+e = bāṅkiāe (on the royal seat) 7.6.

e(12) by, with ; ending of inst. sg of a-stems (coalescing  
with the stem which apart from the ending ends in  
-a ); naḷa( a pole)<sup>a staff</sup> +e = ṇāle (by a pole or staff);  
7.15, 8 -(lines) 19,27,30,31,33; 13.12; 18A.<sup>3,4</sup>~~12;54;61~~  
31.12;53.12;54.6.

e(2) by ; ending of inst.sg (not coalescing i.e. not  
joining in sandhi with the vowel of the stem)  
āigya-e (by command)=āigyā-e 29.2, guṇṭhā-e by 'guṇṭha  
s'

\*The figures indicate the approximate no. of occurrence.<sup>54.6.</sup>



- e(9) an adverbial ending coalescing with the vowel of the  
stem; ā(u)śakāmārthapūrbake 1.6;<sup>1.28</sup> cp 8.25, 8.28, 8.32, 8.34,  
8.35, 8.36; yābaccandrārke 31.11.
- e(11) ending of nom. pl. or nom. sg.(honorific) ; 1 - 15, 21,  
26; rājāe(=the king) 26.2; 29.2&3(Mahāpātre); 35.7;  
41.9; 50.7(ubhae); 53.4; 53.5; 53.7; 54.9.
- e(8) indicates sg number or simply 'measure' .  
e.g. bāṭi(=20 acres) +e =bāṭie (measuring 1 bāṭi) 33.8;  
ku(m)cā 33.13; ṣāṭhie (numbering 60) 38.8; aḍāe 38.11;  
goṭāe 47.9; khaṇḍe (one piece) 49.4 & 50.4; 54.6.
- em(4) variant of e (loc.sg.) 1.19, 36.2, 49.2(gocareṃ), 49.3. cf. A.S.  
em (1) " " "(inst.sg.) svahasteṃ 51.9.

## k

\*\*

-ki(18) ~~to~~ ~~or~~ for or to ; 2.7, 5, 20, 6.5, etc.; this postp. seems  
to occur also about 4 times with the spelling kī cpl 8.13,  
21.15 .

-ku(81) for, to, against ; the postp. -ki is really a variant  
of -ku ; the number <sup>81</sup> includes its occurrence as the sign  
of the infinitive; 21.1, 3.11, etc..

-ke(1) to ; kaḷamttarake (lit. to the interest) 3.10.







-kai(18) to, for; sometimes it occurs as kai; cp -kkai in 5.14 ;  
4.4; 6.6, 6.8, 6.9, 6.9; 7.14, 7.15; 8.18, 8.27, 8.32;  
3.3; 5.11, 5.13, 5.14, 5.15, 5.16, 5.17, 5.18, 5.19; 9.14.

-ko(4) of 9.4, 9.5, 9.7, 9.5.

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\*\* Cp -ka in 3.2, 7.29, (3.6 ? & 3.11 ?); -kaika in 7.10.



The postpositions of the pl. number, transcribed below as -ṅka, ṅkara, ṅku, etc. are sometimes written as , ,  and frequently as  or ,  etc. This orthographic difference, perhaps, did not stand for any distinction in pronunciation. (this practice has continued up to modern times though the first way of writing is approved in mod. Oriya.)

In Oriya inscriptions inscribed in the Telugu script, they are written as ṁka, ṁkara, ṁku, etc. and they are transcribed after the Telugu script.

• • •

- ṅka(55) of ,postp.gen.pl.or honorific sg.; 11.6, 12.2, 12.5, 12.6; 13.10, 13.11, 13.26; 17.4; etc. .
- ṁka(1) of , 6.4; cp 20.10.
- ṅkara(86) of ,postp.gen.pl.or honorific sg.; 1.6, 1.12, 1.20, 1.33, 1.21, 1.27; 4.1; 7.16; 8.15, etc..
- ṅkra(5) contraction of -ṅkara ; 13.10, 21.10, 33.1, 33.3, 33.4.
- ṁkara(21) =-ṅkara of the O.inscripts engraved in O. script or an allied script; 2.3, 2.5, 2.6, 2.7; 3.1, 3.2; 6.1, 6.3, 6.5, 6.9; 10.4, 10.4, 10.4-5, 10.7, 10.11-12; 20.2, 20.6, 20.8, 20.11, 20.16; in 45A.4, -ṁkaru seems to be a scribal error (assuming the reading to be correct) for -ṁkara.
- ṁkkara(9) =the last form with a different spelling; 3.4, 3.5, 3.5, 3.9, 3.9, 3.9, 3.10; 5.8, ~~5.10~~ 5.10.
- ṅku(30) for, to, towards. against; normally postp. of the dative-accusative pl.or honorific sg.; 11.5;



1 13.28;14.8;17.6;18.17;18A.5,23,16;27.4,27.5,27.10;  
29.7;30.4;31.6;33.4;33.9;35.4;36.4;36.5;38.5; etc..

-ñkai(1) to; 1.10. 4. 6. 4.

-ñke (1) to; 1.16.

### th

-thāru(2)from ; (used as the postp. for the ablative);

sarilā-thāru (from the closing ) 42.3; ehāñka-

thāru (from these ) 42.8.

-tho(1) from or beginning from; -dārikā-tho (beginning  
from the - girl) 34.3.

-t(h)i (see ti)

### t

-tahu(m)(2) from ; a pronominal postp. lit. or originally  
from him ; 1.12;48.10.

-ti(2) = thi ? ; in or at ; (thā +i) ;18A.3;34.6.

-nti (1) to. (ending of the acc. pl.) = 9. samastanti. 26.6.  
m

-māna(7)suffix of the nom.pl.(sometimes accusative pl.);

3.7,3.11,26.3,27.4 (?),27.9,42.5,55.13;

-mānya(1) , a variant of the above but the reading is doubtful;  
3.9-10.

-māne(6) Nom pl. suffix used with reference to rational  
beings;24.4;34.3;42.5;42.7,42.8;51.6.

-mānanku(2) to; dat-acc. pl ; 24.3;36.4.

-mānara(2) of; genitive pl. of <sup>nouns</sup> (inanimate beings) 27.3,27.4 .

-mānankara(7) of; " " " nouns(rational beings) 49.8-9;  
50.3; ~~51.3~~, 51.5;53.3,53.3, 53.6;54.4.



- ra(129) of ; postp of the gen. sg.(non-honorific or un-ceremonial, the pl. postp. -ñkara being honorific);  
1.5;3.3;3.6,3.7,3.8,3.8,3.10; 5.20(?);6.4;32 times  
in 7;33 times in 8; etc..  
~~-rañ~~rañ(1) in ; 1.25.  
-ra(17) from ;postp. of the abl. sg .; 5.15;18.9;18A.2;29.6;  
33.8;33.13,33.13,33.13;35.5,35.6;41.7;47.6;52.6;53.13,  
53.14;55.11,55.12.(Elsewhere -ruñ also occurs ).  
-re(25) in, at ; postp. of the loc.sg ;(in modern Oriya ,used  
sometimes for the instrumental sg in the sense of  
'by' or 'with');18.10;19.6;20.9;28.15; 28.15;33.5,33.  
12;36.2,36.3,36.5,36.7;38.6,38.11;39.7;42.6,42.8;  
45B.12;48.8;49.4;50.4;51.3,51.4;53.12;54.6;55.14.  
The loc.sg. postp. -rañ (cp hātha-rañ in 1.25) may  
be a variant of -re .

ś

- śa(1). of ; perhaps a wrong Sktism or Prktism; 1.1-2.

s

- sa(4) of ; perhaps a Prktism; A.10,A.10,A.11,A.12.

h

- huñ from ;abl. ending (Archaic); Gīta(text Gītī ?)-Gobinda-  
huñ āna (other than the G.)42.6.

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Note - In this Index, reference is made to the earliest occurrences of the case-endings & postps; for instance , the reference in case of -ru begins with 5.15; this indicates that it does not occur in S.Nos A, 1, 2, 3, 4.



## Index

of

select words.\*

- aṭhāra eighteen 54.6.
- aḍā a measure used in Orissa & Madras 6.8,9.14,38.11.
- ana-hite =Skt a-hite 11.6.
- adiṣṭhāne in the establishment or management 17.5,23.10,  
35.3,40.7; adiṣṭāne 22.10; adiṣṭhāne 39.3;  
Skt adhiṣṭhāne .
- adha half 8 - 20,21,22,24,29,30,34.
- adhā " 8 - 22,23,27,29,31,35.
- adhikāre in the jurisdiction 2-3 & 5,5.10,6.3,10.4,13.10,  
52.4;  
22.8,23.8,26.4,39.5,40.5-6; 25.3,33.3; adhikāre  
17.4,34.2; adikāre 20.6; ~~adikāre~~ 21.9; athikāre  
35.2; adhikāreṇa 18.6.
- adhikāri manager 8.9,8.13; mannana(=maṇḍana)- addhikāri  
the person in charge of dressing 5.17;•
- adhikāra-parikṣā 22.6-7; adhikāra-parikṣā 21.7; adikāra-parikṣā  
23.7.
- anāi-brkṣa-bhūi the land of wild trees 7.18; anāi fr.Skt  
anādi (that has no beginning).
- abakāsa leisure, hour of audience; 13.13; pujā-abakāse 37.3;  
baḍa abakāse 36.2; Skt avakāśa.
- apasara occasion, recess, time; apasare 13.13; 23.15; Skt ava-  
sara .
- abadāna income 7.13,8.17,8.26; gift 53.10; -māna gifts 27.9;

-----sebakamānanku 27 :5.  
\*excluding <sup>especially</sup> some Skt lws.



- amābai new-moon day 12.2; amābai 14.293; am (abbreviation) in 31.7.
- amṛta-kuṇḍa a variety of delicious food (prepared with milk sugar, ripe plantain) 55.8; lit. the ambrosial tray .
- amṛta-manāhi food offered to a deity, lit. nectar food, 2.7; -monohi 55.8; -manāhi desa- 35.586 amṛta-paḍi, P. 1328, ML.
- aruā rice, the husk of which has been removed without boiling 53.2; -prakaraṇa 53.7.
- arṇe by the food, standard 0.-anne. Skt annena.
- ardha half (Skt lw) 7.17-18, 7.18, etc.
- ardhodaya 1. partial rise, 2. the rising of the half-moon, 3. a kind of 'parvan'. (see Apte's Skt Dict.). The word in 45A.8 ~~refers~~ perhaps signifies the last sense; the word means (an especial holy occasion of) the partial rise of the ~~Sunday~~ sun on a Sunday of the month of Māgha. cf IE, p. 37.
- arna food 2.8; Skt anna.
- alaṇḍā = a+laṇḍā (devoid of hair or foliage); in 7.19, it may mean a variety of paddy. cf. ND. p. 556.
- aśi eighty 1.18, aśiā 1.24; Skt aśiti ५.

## A

- āigā(m) order, command; 53.6, 53.7; cp 44.3; 35.4. Skt ājñā. <sup>36.3</sup>
- āisa- long life 21.11; āisi- 53.5; āisya- 23.11-12; āuśa- 1.27-28. Skt āyus .
- āura and 35.7; āura 3.6; mod. 0. āu ; cp Hindi aur .
- āe income 3.6, 29.7, 33.13, 35.7; -karibe will earn 35.7, 53.12; Skt āya.



- āge in presence 8.15; Skt agre.
- āgyām order, command 11.4, 37.3; Skt ājñā .(used in 8.15).
- ācā(ra)banta of pure conduct 1.31; cp Tamil version.
- āṭha eight 50.4, 53.2.
- āna other 19.5, 20.15 & 16, etc.
- ānati <sup>messenger</sup> order, A.18; Skt ājñapti . Cf. E. J. III, 222; P. kt. - ānatti  
Cf. E. J. VIII, 146.
- āpanā one's own 11.5.
- āmba-totā mango-grove 8.24, 8.31.  
(hon.sg)
- āmbha our pro. gen. pl. 18A.1(?), 53.5, -h 49.3; -ra our  
11.4, 12.6, 36.7, 50.3, 54.4; -mānānkara gen.pl. 53.3;  
āmbhe we nom. pl 30.4, 36.4, 50.6, 49.6, 54.8.
- āraā- (aruā ?) 40.7-8.
- ārisā a kind of cake 13.16.
- i
- i this 10.7; Standard O. 'e'.
- ichā wish 17.11.
- i
- i this (see i) (Tel. i) 3.7, 3.7; 3.11; ~~6.4~~; 6.5, 6.7;  
6.8, 6.8, 6.8.
- u
- u and ? 3.3.
- utara north 49.3, 50.3; Skt uttara (also used in Nos 7&8).
- uturi any thing to put on or wear on the upper part of the  
body; a kind of ornament; 26.8.
- uttāru after 8.12; cp 5.11.
- ubhae both 49.8, 50.7; ubhaya (skt lw) used in 10.7, 20.13.
- o
- o that 33.6 (may read e)
- \* e (95) this (man, woman, thing) demonstrative pronoun sg.; = ē when written  
in Telugu script; pl. - emāne as in 24.4 etc; occurs in Nos. 1 (8 times), 3, 5,  
6, 9-11, 13, 14, 17-21, 23, 24, 27-29, 32-36, 38-40, 42, 48-55.



- okku one A.12; cp Telugu oka or okka ; standard O. eka.
- otva- ? wet 7.19; Skt ~~ōdra~~; mod. O. 'odā'. ND, p. 645.
- oreā a food prepared from rice 33.7; in standard O. 'oriā' is used ~~for~~ for a special preparation of rice cp BK, P.1174 where the word is ~~in~~ quoted as used by Śāralādāsa.
- ohora<sup>1</sup> <sup>a kind of tax or cess</sup> also, and; 30.4; mod. O. āhuri; auri in Bhojpuri ep. in (P.B, P.135 ); standard Hindi aur (aur) ; for h in āhuri ep pujāhāri ( a cook or priest) : pujāri ; Skt ~~pujākārī~~ . In colloquial O. 'oheri' seems to be used as a variant of 'āhuri'. <sup>ger</sup> 'ohora' (= acquisition) ND, p. 63.

## k

- (-ka a pleonastic suffix cp etaka 29.5, bratibāka 1.34 ).
- ka(u)ṭhi-karaṇa accountant of the treasury 22.10-11; Skt -koṣṭha, standard O. koṭha .
- kaudī money lit. a cowri shell (formerly used as money); 1.16; kaudī ( " " ) 27.6; see JASB LXI , P.43.
- kamsā bell metal 5.14.
- kaṭaka <sup>8.8,</sup> town, camp, cantonment; 8.12,
- kaṭakāi expedition, encamping; 14.3.
- kaṭi-mekhalā a girdle or waist chain 26.11.
- kanṭhi-māla a neck-lace 26.7.
- kanyā-maṇḍapa a pavilion sculptured with figures of maidens 7.5 .
- kapura camphor 2.10; kapuru 41.6; Skt karpūra.
- ~~Kamada~~ kamada price 54.7; from ~~qim~~ qimat of Arabic origin.

<sup>1</sup> The word occurs in the form 'oharu' in a list of taxes and cesses in the unpublished Siddhesvara temple Oriya inscription (near Yājpur) of Narasimha IV, dated A.D. 1394.



- kaṭantara interest 1.17,32.4,38.8,39.8;-ku for the interest 29.3,38.9-10; kaṭantara-ka (?-ku) 3.6; kaṭantara-ke 3.10; kaṭantta 3.7.
- kaluma a kind of tree 7.30; Skt Kadamba; Prkt kalamba cp Pischel @ 244 .
- kaṭisi a jar 2.10;Skt kalasa ,kalasī .
- kā. abbreviation for kāhāna ; 1 kāhāna =16 paṇas , 1 paṇa=20 gaṇḍās, 1 ~~kāhā~~ gaṇḍā =4 kaḍās ; Skt kārṣāpaṇa (?).
- kāna-phula a flower-shaped ear ornament 26.5-~~6~~,28.8; 'kāna- ' in 26.5 is doubtful .
- kāntikara-kaṭaka ? bright (lit. lovely) armlet 26.11.
- kuñcā a measure 17.7; cp 33.13; kuṇcca 5.17,5.18;cp 6.7.
- kumbhāra-sebā dasa jaṇa,ten people serving as potters 54A.2-3.
- kurmbhāra-nījogī the serving potters( correct - kumbhāra ) (Skt kumbhakāra-niyogī) 54.4.
- kere-patra sale-deed 49.6,50.5,54.8; Skt kraya-patra .
- koḍie one score, twenty; 33.7;(said to be of Munda origin)
- koṇa corner 8.20,8.24;Skt koṇa.
- kośikāre treasurer , hon. sg of kośikāra 35.7;Skt koṣa- .
- krapadraka medal?26.7 ;Skt & St. O. kapardaka.(= a coronet)
- kṣurā-maharā dagger and poison 34.4. maharā or mahurā seems to be a deśī word.
- kṣētra holy place 10.7; Skt lw.
- kh
- khaca false & malicious 53.12.
- khajuriā lit. relating to date palm 7.26; Skt kharjūriya .



or quota

- khei an attendant's share from the food offered to a deity 33.13, 33.13; 47.10; from O. khā-(eat) ?.
- kheta paddy field 8.34.
- khammā (text khambhā ?) ditch 7.22; fr. Skt khan- (?).

g

- gau(m) = gāū , village A.11.
- gaccha a tree 7.24 (gacha), 50.3-4; Pāli - gaccha (a shrub).  
See PTSD .
- gaḍā a ditch , a sloping low ground, 50.3.
- gaṇḍa-māḍa (= gaṇḍa-māḍha) a gold coin higher in value than a māḍha 10.12, cp 5.14 (where the Skt word 'niṣka' is used for gaṇḍa i.e. gaṇḍa-māḍha; gaṇḍa(Telugu) lit. means big. (māḍha = about half a tolā).
- garabha-bhitare on the bed or bank (of the river) 18A.3.
- gā(m) village 8.25, 8.31, 8.36, 8.37; 53.5, 53.6; -ra 18A.9, 35.7; gāe (=gāe) 53.3(3 times).
- gā short for gāe (see below), 6.9, 7.13, 29.5.
- gāe total 18.13, 29.5, 29.5, 29.6, 52.6, 53.8, 55.9.
- gāi cow 5.16.
- gālu- disobedience 53.4; fr. Oriya gāla(cheek), Prkt galla ?;  
with O. 'gāluā'(disobedient) cp 'chee<sup>k</sup>y'(colloq. Eng.).
- gu(vā)ka betel nut 2.9; gūā in 13.19.
- gutta lease 3.6, 3.7; (of Telugu origin).
- guḍa 'gur' , molasses 29.4.
- gunṭha a measure of land used in Orissa & Madras 54.6;  
(1 / 25 i.e. 25th part of an acre - in Orissa-).
- goṭi(-ṭā) a piece , a measure, a dish of food of a particular measure, (go. is sometimes used as a short form).  
23.20, cp 21.14 & 17(goṭhīe).



For *goṭi* (= a dish of food e.g. rice of a particular measure )cp 18.9,18.12,18.13,18.14;55.8,55.12; for *goṭi* <sup>i.e. one</sup> used by itself (in the form *goṭie*) or after a numeral (generally used with reference to things)cp 13.18;26.13; 28.13;32.3;39.8;41.7; for distinction between *goṭi* (*goṭi*) and *goṭā* ,see L'Indo-Arien ,P.166;

goru cattle 5.5.

goharā narrow path or lane 8.24.

gyāti (=gyāti) kinsmen 49.6;50.5;54.8;Skt *jñāti*; Skt *jña* is pronounced as *gyā* or *gya* in Oriya,Bengali,Bhojpuri(see PPB,P.201).

### gh

ghara 19.3; 1E.\* *g<sup>w</sup>horo-* see ND,P.154 .

ghāi a corroding stream 8.24; <sup>cp</sup> Skt *ghātī* (that which has an impact-'ghāta' )

ghī ghee 9.14; *ghīu* 29.4,32.5; Skt *ghṛta* ; cp *ghīu* in Bhojpuri (PPB,P.139).

ghoḍā-baṇijāra horse dealer 9.8; Skt *ghoṭaka-vāṇijyakāra*; for *baṇijāre* nom. pl. see Bhāgabata X.21.49.

### c

caa(ṃ)ra 33.12; -dhārī bearer of the *cāmara* 33.11

cauda sa 31.9; -śata 1400 26.5;Skt *caturdaśa-śata*.

cakaliā (text *cakaliā* ?) pertaining to a circle(Skt *cakra*) of land 7.19.

caturudesi 41.5; Skt *caturdaśī*.

catri ? (= *chatrīsi* ) 45A.14. cp. 18A.10 for 36 royal demands).



catri may mean a king ,Skt chatrī;so catri āvēdana-  
lunnu = <sup>to</sup>royal demands.

caparāśī(text japarāśī) a messenger or other servant, so called  
from his wearing a caprās( a badge or buckle)HD 47.6-7.

cāṇḍa rice 29.4,29.5; in DN cāṇḍā; cp Skt taṇḍulam.

cāmu- dial. for chāmu(see chāmu);may read chāmu or kṣāmu18.9.  
&14 .

cāri four 4.3,36.4,36.5, cp 17.9; cārī 42.7;cāra 9.14;catvāri  
(Skt)

cālisa (text cālisa ?) 8.37;Skt catvāriṃśat;St.O.cālīśa.

cāsa cultivation cp carṣaṇi<sup>'tolu'</sup>(cultivator)in Vedic  
Index -Macdonnel & Keith.

ciāri-sa-cālisa<sup>-na</sup> four hundred forty-nine 8.37;

ciāri occurs in Marathi,Old Hindi,Old Gujarati(ODBL,P.  
" Sa-paṃcāsa four hundred fifty 7.12-3. 106 ).

### ch

cha six 6.6,17.8;Skt ṣaṭ .

chatī parasol,umbrella;diminutive of chatā . 41.6.

chatisī thirty-six,-āba<sup>na</sup>ana =36 royal demands(āvedana) 18A.10.  
ṣaṭ-triṃśat .

chāmu- auspicious presence 42.6,48.8,51.3,53.12;Skt sanmukha .  
See 18.9,18.14.

cheli-śata one hundred goats 9.13;cp Skt chāgalī<sup>ika</sup>;in SII,V,No.  
1180(the Telugu version)'gor.yalu'is used.

### j

jagatī pavilion,terrace as in Śrīnaara Gopāla-priya jagatī  
36.2; Skt jagatī means 'earth','world'; so semantic  
change - narrowing - , see Language by Bloomfield,P.



- jana people 54A.3;Skt jana .
- japarāśī see caparāśī .
- jāu(m)li pair,twin 26.7;Skt yāmala +ī (fem. suffix).
- jāka a pl. suffix denoting entirety or multitude;  
rāijajāke throughout the kingdom 24.3;(used in Assa-  
mese )
- jāgara waking( used as the name of a particular festival)  
41.7.
- jita value,salary 7.12,7.14,8.37,jīta-desa 35.4;jīta(Tel.)
- jisa whatever 19.6(text jasa?);Skt yādṛśa;cp O. kisa .
- je who 12.7,13.27,17.9 etc .;jāhāku whom,whomsoever,  
acc.sg. 19.7; jāhā-ra whose gen. sg. 53.12; je jāhā  
every one of his( or her) own 24.5,34.3.
- jete whatever ,of whatever number or quantity,pronominal  
adj.1.32,11.4,19.5,35.7,(jete kāla as long as)36.3;  
cp Skt yāvat .
- jenā a title,a surname,(lit. or originally a prince as  
opposed to jemā 'a princess') 3.2,8.5; 40.5('prince').
- jebe if 3.10.
- joda a channel 7.28;cp jori( a river) in the Kandha dialect

## jh

- j(h)ari a small pitcher,a tumbler with a side spout cp.kāpu-  
jari 5.15.
- jhalāi, welded adj. 26.11.

## ṭ

- ṭankā a rupee( a silver coin)17.8,33.7,38.9,49.5,50.4, in  
No.55(5 times);cp.32.4;38.10;39.8,39.9,54A.2; "In the  
Lahore coinage of Mahmūd of Gazni A.D.1027-28,we find  
on the Skt legend of the reverse,the word ṭankā ..."  
Hobson-Jobson .



Skt *ṭaṅkaḥ* a stamped coin, Prkt *ṭaṅka*, see ND, P.241.  
 As for the suggestion of a Central Asian origin (Mong-  
 ol)  
 of the word, see C & M.

## ṭh

*ṭhākura* a god, a king; *ṭākuru* (dial) (= a king) in 2.6; *ṭhākura*  
 (with ref. to Puruṣottamadeva, the king) in 41.2,  
 ( " " " Kapileśvaradeva, " " ) in 42.4,  
 ( " " " Govinda deva, the " ) in 53.5;  
 cp the word ~~xxx~~ 'baḍa-ṭhākura' in 42.3, 42.4, 42.5;  
 in 42.3, *ṭhākura*-bhoga means offering to the deity .;  
 Skt *ṭhakkara*, an idol, a deity, an honorific title;  
 " *ṭhākura* fr. Prkt *thakkai* or its possible variant  
*thākai* (exists) " ISI, IV, P.31, f.n. ;  
 fem.- *ṭhākuraṇī* (usually a goddess) .

## ḍ

*ḍāhāṇābarta* *saṅkha* conch-shells with left-handed spirals;

46.5; Skt *dakṣiṇāvartta* *śaṅkha* .

*ḍiu* ? (= *ḍheu*) lit. wave in Samudra-*ḍiu* *Jenā* (samudra-*ḍiu*  
 lit. the wave of the ocean) which appears to be the  
 name of a person, perhaps his nick-name; *Jenā* is a  
 surname; 46.5 .

## t

*ta* a particle which gives emphasis or a sense of contrast;  
 19.4; see ISI, V - Part 2, P.381 - 'Expletive additions';  
 this particle occurs also in the 16th century Hindi  
 (Avadhi); see *Padumāvati* by Lakshmidhar, P.254.



tadā bank or side (of a river) 7.22, 7.26; tadā 8.33.

tamāpadā ? copper-plate, ( mod. O. tambā-paṭā ) 53.4.  
or st.

tambā-benṭi (with handle made of copper) 10.6 .

tali (dial.) place 3.8.

tali (" ) plate 5.12, 5.14; Skt sthālī.

tāṭa a flat basket or tray 33.8, 33, 13; cp taṭṭam (Tamil)  
a plate.

tāra- monosyllabic mystic incantation 37.4.

tiṇṇa curry 52.8; cp tīmanam in DN.

tigunī dudu kuṃca (1) a measure for milk thrice as big as  
a kuñcā (2) a three-fold coarse chowri; cp.-  
" kunche (Tel) - a brush, a 'chauri' made of  
peacock's feathers" Brown, P. 287; cp "duddu (Tel)  
n. the pericap (of a lotus), ear- ornament  
adj. coarse" Brown, P. 601.

tini <sup>8.37</sup> three 18A.8, etc.; tinf 3.4; tinf 1.30; tinni  
A.11. Skt trini (Neuter pl.).

tini sa bāisa 8.18.

ti-mundī the junction of three terminations (lit. heads) 8.21-  
22.

tiriṇsa 8.37; trisa...? 39.7; triṃsa 8.32; Skt triṃsat.  
nom.

tu thou pronoun 2nd p. sg. (Skt tvam) 19.4, 19.7;  
dat.  
pl.-(tu)mbhe 18A.2; (acc) pl.- tumbha-ṅku 49.5, 50.4;  
colloquial - tamūku (text tamūkum) 54A.2; gen. sg.-  
(1) toho 24.2, 51.4; (2) tohoral 19.5;

cp toharā 'your' in Bhojpuri (PPB, P. 143) (SGBL, P.  
16 ).

tungala (text tungala ?) ann ornament 26.5-6.

trtīā the 3rd 'tithi' of the fort-night 51.3;



- tete ~~son~~ many or so much ; tete ~~kā~~ so long 36.4; see tete.  
(tentuli tamarind 50.3 )
- toṭā grove, tope; 8.24, 8.31, 49.3, 49.3, 49.4, 49.4, 50.4,  
54.6, 54.7; cp Telugu toṭa .
- toḍhara a kind of ornament for the anklet or the wrist;  
ratna toḍhara-māna 26.3; mukutā toḍhari (or dhodhari)  
26.8; jāli - (netted 'toḍhara') 26.8.
- tolā-jāla-bhumi(text bhumī)i.e. tolā bhumi(high land reclaimed  
from jungle) & jāla bhumi (wet land = paddy land)  
cp. (raised land)  
18A.9; Skt tolita-bhūmi; see tailā & tolā-bādi in BK .
- triṃśeka (text triṃśeka ?) thirty (ka pleonastic ?).

## d

- daṇḍa-pāṭa province or viceroyalty cp. 2.2; 13.8; 20.4; daṇḍa-  
pāṭa-loni 45A.10, 45A.11-12; loni(TELUGU) = 'in' post-  
position; see para 143(lonu) in Arden's Telugu Gram.;  
Skt daṇḍa-pāṭa = the expanse or jurisdiction (pāṭa)  
of authority or control (daṇḍa); cp <sup>M.</sup>Williams- Skt Lexi-  
con, P.614, 'pāṭa'.
- daṇḍā water course 7.18, 7.20, 7.29; 8.20, 8.21, 8.28, 8.28, 8.34,  
8.36; -gopatha-haraṇa appropriation of water course  
& cattle path (pasture land) 30.4; cp DN , P.41 -  
~~daṇḍā~~ & for this word (=road).
- daṇḍoāsi tax for payment to the village watch-man (daṇḍa-pāṣī)  
(='chowkidari tax') 30.4.
- daṇḍa-mālā(St. O.-dhaṇḍā- ) a long garland 2.10; daṇḍa(Tel.) n.  
a garland, adj. large, cp. Brown's Dict. P.574.
- dalama food-stuff(before cooking), raw materials 29.4.



- dasa ten 1.13, 9.15(dasā), 53.7.; dasami 17.3.
- dahi 33.7, 52.8, cp 33.13; Skt dadhi.
- diam 27.6; Skt deva.
- dipa lamp 9.8; akhaṇḍa dīpa a perpetual votive lamp 5.16, 6.5; dipu-dhumpa lamp & incense 4.4; for dīpa (dīpa) -pratimā, akhaṇḍa -- etc. cp 6.8, 32.3, 32.4, 38.7, 39.7, 39.8, 39.10.
- duā ? (dial.) two 3.7.
- duāra-parikṣā a guard at the door 7.6, 8.5, 8.8, 8.14.
- dui two 17.7, 26.3, 48.12. etc.; dui 1.14-15, ~~5.20~~, 6.5 etc; duyī(5.20).
- dukāni see dokāni 33.8.
- dupa (dial) incense (text dupo ? ) 20.14.
- duhinkari of the two 11.4.
- deu cp. 2.7(X dēu-); 40.5; Skt deva.
- deula temple (deula ? as read by M.M.C. in 7.16, 8.16, 8, 38). 6.6, ( " " " " " " " 12.6 ), 22.6, 23.6, 43.7, 55.7; cp also 33.12; 40.10; 52.6; 53.13; 32.4; 33.6; 38.7-8; 32.5, 38.10; 41.7; deoḷa 54.9; deulī (printed text - deulī) 8.16, 8.28, cp 8.32.
- deḍha one and a half 1.11. 1.30,
- desa contry 53.6, 53.13; dese loc sg. 1.30; deśamānara of countries 27.4. Skt deśa.
- dokāni a variety of coin, <sup>a double coin</sup> 25A.2, 33.13; (do = two ?); for kāni see C & M, P. 395(d)-398.
- dorohā a rebel; doroha(Skt droha) + ā( a variant of 0. suffix -iā); text - dorehā in 34.5; also in 17.10, 23.23, 41.13; cp 47.14.



do-simā junction of two boundaries 7.25,7.26; -nta 7.20.

doṣa fault 55.13; -adosa 24.6.

dvāra-maṇḍo pavilion (in front) of the door 3.3; Skt maṇḍapa .

## dh

dhāna paddy 1.17,27.6,33.9; skt dhānya.

dhūpa incense cp 16.10( -dhūpu),10.7,33.12; 33.5;21.12-13.  
Cp 4.4.

## n

na negative particle 11.6.,36.5,etc...Cp. no in 42.6.

naa sa nine hundred 7.14,7.31.

nai river 7.22,8.25,8.29,8.31,8.33; -kula<sup>?</sup>(-la )8.33;  
-taḍa 7.22; -pāri 8.23; Skt nadī ;cp 8.22,8.23,etc.

naḍapa oil 38.11; used in SII,X. No.704(Telugu inscrip.),  
line 15; cp also SII,V.No. 1028 .

nabara palace 7.5;nabare loc sg 8.3,8.26.

narka hell 51.~~xx~~ 4 .

naḷe by a bambo pole 54.6.

nāeka central gem of a necklace 26.9. Skt nāyaka.

nāka-kāna nose and ears 34.5.

nāa-pathara the stone pillar for roping the boat 7.21.

nācuṇi dancing girl 33.5,33.6,33.9;nācuṇi 18.10-11;

nācaṇi-māna pl. 42.5. Skt nṛtya 0. nāca .

nāṭa dancing , a dramatic performance 42 - lines 3,4,6,7,  
9;cp Skt nāṭaka( a drama),naṭa (an actor).

nāti grandson 9.5; Skt napṭṛ ; cp Vedic napāt, Latin nepot  
whence mod. Eng. nepotism; see ED under nephew; nati  
used in Asokan edicts; nāti in Bhojpuri (PPB, P.172).



niti duty 18.10;Skt niti .

niti daily 38.10,39.7; Skt nityam.

nirne (text-nir?) decision,<sup>settlement</sup> 34.3;cp 53.3,53.14;cp 45B.14;  
Skt nirṇaya.

nirimāila-bikā- sale of 'nirmālya'(sacred offering) 29.6;  
cp nrimālya 17.9.

nuna salt 29.4; a variant of luna(Skt lavana);cp lona  
in 12.7; the interchangeability of initial l with  
n which prevails in mod. O. goes back to<sup>c.</sup> A.D.1470  
as evidenced by the inscriptions.

~~ni~~  
noḍakā a pendant 26.6.

~~sumasta-nti to all 26.5.~~

P

pachima 49.3 ; Skt paścima ;cp pacchima in Khāravēla inscr.  
line 3 .

pañca-parakarāṇa the establishment or management or council  
of 5 members 49.7;cp 35.3 & 50.6; the names of  
5 prakaraṇas mentioned in 49.7 & 50.6-7.

pañca-parbe during the 5 Parva days e.g.the full moon day,  
the new moon day etc.33.5,-paraba 33.12.

pañca-barnaphula-cuḷa, a crown of <sup>flowers of</sup> 5 colours 21.13,23.16.

pañcādi the council of five 6.3.

pañcisa twenty-five 54.6 Skt pañca-viṃśati.

paṭa one piece,one of a pair 26.10.

paṭā a document or charter,a deed of gift; 8.17,31.7;  
paṭāka 8.39; paṭṭā 45B.13;paṭṭa-sthitti A.9.



- Skt paṭṭakam ( a leaf , a plate ), O. paṭā .
- pāṭa- (text paṭā ? ) chief, principal 3.5; Skt paṭṭa.
- paḍiā fallow land, field 7.25, 48.12, 49.4; Skt patita ;
- cp O. uṭhiā (cultivated), Skt ~~utthita~~ utthita .
- paḍi hatha <sup>agent, representative</sup> 8.19 ; Skt. pratihasta .
- pana a suffix denoting status, quality 53.4; Vedic -tvana;
- in Old Gujarati -panaum (cp S.V , P.28); in Bhojpuri
- pan (cp PPB, P.446).
- (pa)na ? 53.7.
- panā drink ; āpāṇḍara panā a kind of drink lit. whitish
- or yellowish drink 17.7; Skt āpāṇḍura(-ḍara) pānakam.
- paṇḍā ? a priest 13.20; cp Paṇḍyā (a surname) in 5.10.
- pratipa 34.1; Skt pratipat( new moon day).
- patri-paḷa a small tray or plate & a dipper or a spoon 2.10;
- St. O. pāṭṭi-paḷā .
- padma- lotus , -nidhi a variety of gold coin ? stamped
- with a lotus mark(lit. lotus treasure)32.3; padma-
- nidhi Sasakāni koḍie ṭaṅkā = padmanidhi equivalent
- to 20 Saskāni rupees 33.6-7; -rupena in form of
- padmanidhi 6.10, 6.12, 39.9; padma-pāda lotus feet
- i.e. graceful or auspicious feet 26.2, 44.3, 45.3, 51.4.
- pānu-vidiyā betel leaves (or betel packet); St. O. pāna Skt
- parṇa ( a leaf); vidiyā(Tel) betel & nut.
- pappuā (text papuā) cake made of split pulse 5.12; pappu
- (Tel) split pulse of any kind .
- paratāḍa wristlet 26.10; (pra + tāḍa ).
- paraba ~~31.5x~~ 27.6, 33.5; Skt parvan.



parikṣā a steward ,an inspector, a supervisor <sup>a</sup>superintendent  
a governor ; occurs sometimes with slight differ-  
in  
~~in~~ spelling ; 2.2,2.4,3.2,5.9,6.2,10.3,10.5,13.8-9,  
14.5,20.5,21.7,<sup>22.7,</sup>34.6,35.3,42.8,53.12 .

parijante up to 51.5.

~~pasāita~~

pasāita an officer in charge of '~~pasā~~ pasāya 'Skt prasāda  
i.e."land set apart for the maintenance of the  
village artisans or for religious and charitable  
purposes ", see P.752, GD ; mahā- the chief 'pasāita  
3.5,3.6 ;25.4; pasāyita used in Canarese inscription  
No 113 of SII,Vol.XI,pt. I; cp gantāita , sebāita  
with -ita affix .

pasupāleka a temple-priest who attends to the dressing of the  
idol 50.6; cp 5.20;49.7; 53.2,53.7-8,53.10;54.9;  
St. O. paśu-pālaka ; may be a corruption of Skt veśa-  
pālaka ,contaminated with Skt paśu-~~pā~~ pālaka .

pāim ? for postp. 18A.1.

pāika-rāuta infantry & cavalry lit. the foot-soldier & cava-  
lier 24.3; Skt padātika-rājaputra; cp Rāuta-paḍā  
in 7.12;rāuta used in Gujarati .

pākādhi parakarana 25.5; Skt pākādi(?)-prakarana ;cp 35.8.

pākha side 7.12,7.13; Skt pakṣa;Prkt pakkha.

pāñca five 49.5,53.13.

pāñī water 1.26; pāñi 5.15,18.12-13,pāñī 18A.4;-silā(text  
silā ?) water moss ,cp Skt śaivāla, 7.22; -khammā  
water pit 7.22; -chādālā in 18A.4 & -ccadā in 45A.9 ;  
Skt chard- Prkt chadd- O. chād- . See ND, P.194.



- pātaka sin 36.6; ati- a very heinous sin 36.6; mahā-  
heinous sin ,one of the 5 heinous sins such as  
killing a Brahmin ,drinking of 'surā'( a spirituous  
liquor ),theft, etc. ; pāteka Col. of pātaka( which  
is a ts i.e.tatsama; 55.14.
- pāda-palaba an ornament for the foot; 26.9; pallava( an armlet
- pāna see after 'padma'.
- pālataḥ exchanged 35.4.
- pāhānti-pahare during the watch of early morning 48.9.
- pāṇḍhūḍa anklet cp.26.10; cp ghuṭa(the ankle).
- piṭṭā (dial) cake 10.9,10.13;St. O. piṭhā .
- pitaḷa- brass 5.15.
- puṭi a measure of grain 9.5;St. O. pauṭi . Cp 1.13.
- punei full moon day 13.12; paurṇamī .
- puba eastern 8.20 ; Skt pūrva.  
49.4
- puruṇā old 42.5 ; Skt purāṇaka ;cp also purātana .  
Cp 27.3 .
- puli a kind of cake 29.4;cp 29.6,33.13, 13.16.
- peṭa central area lit. belly 48.11 .
- poo son 13.8; pou 29.2; St. O. pua .
- pokhuri pond 8.20.
- poro- (Skt paura) ; -parikṣā 7.7; -Śri-karaṇa 7.9,7.14;  
8.9,8.18; porādhikaraṇa 4.2.
- prabardhamāna bije rājye 30.2; prabradhamāne ... 1.2; cp.  
Udyotakeśari's inscr. on Khandagiri (EI,XIII,P.  
165);cp also EI,III,No. 2 & No.21).



(in Telugu script)  
 pravēsa (dial) entry 6.10; St. 0. prabeśa cp pra(be)śa 9.16;  
 Col. 0. parabesa in 52.6 .

prikṣā contraction of parikṣā 18.16.

ph

phalam(~~TEXT~~) produce 45A.15; phala-bhogya usufructuary 1.23 .

phāla (text phala-) share, division, part; 6.7, 6.8 .

phula flower 18.12; -cuḷa a tiara of flowers 21.13,  
 23.17; Skt phulla .

~~phadi~~

b

Baiṣṇama a devotee of Viṣṇu 42.7; Skt Vaiṣṇava .

bae expenditure 29.5, 43.7; Skt vyaya.

baḍa great, principal, senior, large; <sup>higher</sup> 1.5, 7.16, 25A.1, 7.24,  
 42.3, 42.4, 42.4, 50.2, 50.7; -samparadā 49.2, 49.8,  
 ( 50.2, 50.7).

bandiā an ornament for the fore-head or for the ear;  
 28.12 ; fr. Skt vindu ( a drop)? .

bara gacha the banian tree.

baratana remuneration 21.15, 23.18, 55.11; bartana 10.13,  
 -desa maintenance estate 49.3; ba(r)ttana-basā-  
 ku for charging remuneration 10.9-10.

barasa year 3.9, -ku per annum 38.11; -ku barasa, from  
 year to year 52.6; barsa 9.14; Skt varṣa .

balā jo(dā) pair of bangles 26.9; Skt valaya, 0. balā,  
 Malayalam ' valā ' .

basata site 7.25, cp 7.26; cp Skt vasati 0. basti .

basāpa tax, imposition, dues, (verbal n.) 17.8, 21.16,  
 23.118, 40.14-15, 47.8; deule - 33.7, 33.12; parikṣā  
 - 18.8.



- bāi(ṇ) śī flute 47.12; bāi(ṇ)<sup>ś</sup>ī-kāra 47.12-13; Skt vaṃśī .  
 flute player  
 bāisa twenty-two 8.18; Skt dvāvimśati.  
 bāiham (=bāhiā) arm, branch 8.22; bāhu+iā ; Skt bāhu .  
 bāghalā (?) (a variety of food ?)., 2.8.  
 bānkiā a royal seat, a slanting chair 7.6 .  
 bāṭi a measure of land in parts of southern India  
 including Orissa (1 bāṭi usually amounting to  
 20 acres in Orissa ) 1.7, 8.11, 8.32, 8.37, 31.10;  
 bāṭie measuring 1 bāṭi 33.8.  
 bāṭi garden 7.36, 8.21; Skt vāṭi .  
 bāra twelve 1.7, 54A.2; -pāṭaka 12 castes 34.6, -pāṭeka  
 34.3; -bāṭi 1.25; -māṇa-ra , of 12 acres 54.6.  
 bāla-kālu from childhood 24.4; cp Skt bāla-kāla .  
 bāleṃkkā i.e. bāla-leṅkā boy servants (junior attendants)  
 3.4-5; see leṅkā .  
 bāhija ( may read bāhija) external 19.4; Skt bāhya ;  
 cp 'bāiji hāṇḍi ' in 'Chamāṇa-āṭhagunṭha' (O.novel  
 bāhuṭi armlet 26.9.  
 bāhuda-katakāi return-camping i.e. encamping on return 14.3 ;  
 bāhuda adj. or noun ; pres. 3rd sg. bāhudai .  
 bijaya-rājya-sambatsara (probably refers to the Anka yr) A.6.  
 bijaya-rājye in the victorious reign 12.1, 36.2, 45A.4(-rājyē),  
 bije rājye 11.1, 14.2, 19.2, 24.1, 30.2, 51.2(-rājyem)  
 ; bije rāije 15.4, 17.2, 22.3, 23.3-4, 25.1-2, 32.1-2,  
 34.1<sup>35.1</sup>, 37.2, 38.3, 39.2, 40.3, 41.2, 44.1, 45.2-3, 47.3,  
 bije rāiye 18.3-4; bije rāije 21.3-4; bije rāje  
 4.1, 16.7;



bije subha rājye 49.1; bije subha rājje 50.1, 52.2, 53.1, 55.6; bije bije subha rāje 54.2.

bijaya-samaye at the time of presence or visit( used with reference to kings) 7.6, 8.3-4, 8.8; bije samae 16.4, 27.228.3, 42A.2,; bije smae 19.3; cp bije kari āsibā samaye (while coming auspiciously) 8.12; bije karibā is used in the sense of 'coming' or 'being present' in respect of deities, kings or very respectable persons.

biḍiyā betel 10.9 & 13; (see pāna ); cp biḍiā (Rāmabibhā, P.3).

bitarake without 42.7; <sup>cp</sup> ~~Skt~~ vyatireka.  
in

bidyamāne being present i.e. during the presence (of) 2.5-6;

cp 25.5; 13.11; 20.7 .

bibhaa wealth 24.4 ; Skt vibhava.

biri black gram 20.12, 29.4; St. O. birhi, Skt vr̥hi (grain).

bisa poison; -delā pāteka the sin of giving poison 55.14.

Skt viṣa ; (in Skt bisa means lotus stalk).

biye (text biye) victory 1.2; usually written 'bije'; Skt - vijaya ; St. O. ~~bija~~ bijaya; cp rāiye (=rāije i.e. rājye) in 18.3-4; y (of this thesis) = j (of LSI, V.pt.2, P.379).

budhā-lenkā the old or senior 'lenkā' ; see lenkā.

būi(m) (dial) land 48.13; St. O. bhuf .

\* <sup>v</sup> beasdhā arrangement 10.11; Skt vyavasthā , St o. byabasthā, Col. O. bebastā.

bevhāru manager 3.4; see next.

beharana manager, leader, chief; 2.5, 6.3, 20.7; beharane dēbha (=deba ?) i.e. 'beharana' will supply 20.13; cp 20.6-7 (Ka-

lim(ga) beharana); prabehorana 25.5; behorene 41.4;  
\*beti ? a present, 5.16 ; standard O. - bheti



behorā-mahāpātra (text -mā-) the chief & high officer,  
 a particular officer of higher rank 36.3, 52.2-3;  
 (cp 36.3 for different classes of officers); beharā -  
 mahāpātra 33.2; deula-beherā 21.15; deula-behorā 21.9;  
 Skt vyavaharāṇa & vyavahāraka 0. beherāṇa & behorā  
 bojhya (=bhojya) enjoyable A.13; may represent Skt. 'bodhya'.  
 byāpāra work, dealing, engazement; 8.17-18; byāpārī trader 9.6;  
 brihi <sup>(brīhi)</sup> paddy, corn; 7.13, 8.17, 8.26; see biri .

## bh

bhairo-dvāre at the outer gate loc.sg. 29.3; Skt bahir-dvāre;  
 for 'the Outer Gate' <sup>(= Hanumāna dvāra)</sup> at Simhacalam, see MM, P.839.  
 (bhāmdāra in 6.9)  
 bhaṇḍāra treasury, store room 6.9, 7.9, 7.13, 10.11, 43.5; -i loc.sg.  
 34.6; -ku acc.sg. 29.3; 29.7; cp 38.8; bhaṇḍāriā store-  
 keeper 7.7; cp Skt bhāṇḍāgāra & bhāṇḍāgārika.  
 bharāṇa a measure of grain 27.6; 1 bharāṇa=480 seers .  
 (1 seer = 105 tolās).  
 bhāī <sup>r</sup> brother 9.7, 54.3; Skt bhātr̥, cp bhāyi (P.146, PPB).  
 bhāga-nirṇe settlement of shares, terms of partition 53.3;  
 including  
 (bhāga ~~or~~ its abbreviation 'bhā' occurs about 22 times).  
 bhāta rice (cooked) , 6.6, 6.7, 6.8-9, 6.9, 18.9, 23.18-19, 23.20,  
 23.20, 47.8; -goṭī a pot of cooked rice of a particular  
 measure 18.12, 18.13, 18.13-14; 47.9 (bhāta goṭie =one pot  
 of cooked rice); Skt bhaktam ; -piṭhā rice & cake 10.13;  
 -baratana food & salary 6.6, 6.7; -bhoga offering of rice  
 rice 55.7; bhātu (dial) 5.11, 5.17, 5.19, 5.20; bhāta-ka  
 (ka may be pleonastic) rice , produce 18A.10.

\* Brāmbhana- Brahman 18A.5; for Bambhana see CII, P.248), see P.  
 names



m

maji (?=māji) 2.5 ;see māji; judging from the context  
it does not seem to be a corruption of 'madhya'  
which occasionally means in O. 'also'(the sense of  
inclusion developing from Skt 'madhya').



- majhi middle -ra, of the middle (area) 54.6; may be a scribal error for -re which is used in 50.4 and which means 'in the midst of'; Skt madhya.
- mañce (?=mañce i.e. mañcā) a stand, a platform; Skt mañcah or mañcakam.
- maṭhāmaṭhe in all sorts of ~~of~~ 'mathas' (monasteries) 1.31.
- maḍha- (St. O. maṭha) 1.5.
- maṇḍo- pavilion <sup>3.7,</sup> 3.8, 3.8; -lā (? pavilions) 3.6.
- madyāṇna(dial) mid-day 5.11; St O. madhyāhna.
- madye (text in Tel. script - madyē) (?=madhye or madhya) 2.12.
- madhya ts. used about 5 times; -kari including 7.13; 8-16, also in lines 17, 26, 38, 38; 18A.9, 18A.10; cp ādi-kari commencing from 7.17, 7.21 etc. (occurs 12 times in 7 & 8).
- madhe (=madhye) 29.5.
- mana mind; -re in mind 26.15; manera (=manare) 28.15.
- maṇahi enjoyment, pleasure 26.3; bira-moṇoi-bije-~~samae~~ samae, at the time of attending 'The warrior's repast' 14.4; cp amṛta - 2.7('maṇahi'); amṛta-moṇohi 55.14; in O. moṇohi generally means food offered to a deity, a royal meal; cp Skt mana-āpa attractive or pleasing (lit. that which pleases or satisfies the mind); cp also Pali manāpa & manāpaka; -maṇāhī- 35.5-
- marakata emerald 26.7, 26.7; Skt marakatam.
- māipī (may read māipā) a woman 34.5; a deśī word.
- mājaṇā- bathing, bath; -beḷe at the time of bath 47.11; -maṇḍape at the bathing pavilion 19.3; Skt mārjanā.
- māji head-man 3.4, 6.4; māju 10.5.



- māḍha** a measure(ofgold & other precious metals) weighing about half a tolā ; 4.4,4.5,7.13,7.4,8.27,26.12-13; perhaps a gold coin weighing about half a tolā ; 1.11,1.13,1.17; gaṇḍa- a gold coin higher in value than a māḍha ,described as a 'niṣka'(Skt) in 5.14. <sup>5.4 cp</sup>
- māṇa** a measure= 1 acre 6.6,6.7,6.8,9.15,10.10,54.6; māṇeka one māṇa 6.9; bāra māṇa-ra, of 12 acres 54.6.
- māṇinka** ruby 26.7,26.8 ;hirāmāṇinkī made of diamond and ruby 26.9; Skt māṇikyam.
- māṇica** man A.13;cp 20.7&11 where Ci stands for S(r)i (?).  
**mātā-pitā** lws 3.11; 'bāpa-mā'is used in another inscr.(Ap.8).
- mānaḍaṇḍa** lit measuring staff (may mean 'a surveyor) 3.4.
- māḷa** neck-lace( necklace) 26.6.  
 or hilly countries
- māḷa-deśa** forest countries 27.3;(māḷa fr. Dravidian ).
- māḷi** gardner,florist 6.6;21.15,21.18.
- ~~māḷi~~  
**māhāmāṇḍlika** governor of a great province 3.4;dialectical for O. mahāmāṇḍalika or māhā- .
- māhāmuni** the great sage 1.9,1.14; St O. mahāmuni .  
 (misā mixed adj 2.10 ).
- nuim** I 1st Pers. pronoun 19.6,24.3,24.5; acc.sg - mote 24.4; gen.sg.- mohora 19.4,19.5,19.7,24.6 ;see āmbha etc.
- mukābilā-re** in presence 36.3; cp <sup>Hindi-</sup> mukavalā presence or confronting( HD,P.587);one of the few words <sup>in the text</sup> of Perso-Arabic origin .
- mukutā** pearl 26.8.
- muṇḍa** head 8.34;-kāṭi beheading 34.4;muṇḍane ? shaving of the head 34.4. (of Muṇḍā origin ? ).



mudaratha seal-bearer 54A.1; Skt ~~mudra~~ mudrāhasta .

mudala (1) seal-bearer 8.32; mudalena (Sktism) by(royal )

seal 3rd sg 7.10; e mudale, this inscription 14.8;

mudale for inscribing or engraving 19.4;

mudala (Telugu) = order or command cf. TD, P. 1008.

(2) seal-bearer , mudale Seal-bearer ! voc.sg cp

8.10, 8.14, 8.15, 12.6; cp 8.6; (2nd meaning doubtful).

mudā a portion , a lump of food of a particular measure  
cp 'bhāta mudā 8 ru' from 8 portions of rice 23.19  
bhāta mudā 33.7; bāta mudā tī 3 ru goṭhāe lekhāe  
at the rate of 1 portion from the 3 portions of  
rice 21.16-17; mudda(Tel) n. a lump, mass, see Brown

mudi ring ; nānā-nāeka-mudi, rings with different central  
gems 26.6; Skt mudrikā .

mudrahasta seal-bearer 12.5, 49.8, 50.7.

mūla principal or capital as opposed to interest('kala-  
ntara') 1.17; Skt mūla; (mūla=chief cp 52.4 ).

mūle through, with, under the charge of, postp. 25A.2,  
#8.7-8; Skt mūlena (inst.sg ).

mūla koṭha-desaru from the principal crown(lit treasury)land  
18A.2; cp Skt koṭha.

medha arched gateway 36.2.

meru tāḍa bāhuṭi , armlets with central gems or armlets made  
of gold ( meru =central gem or gold) (tāḍa & bāhuṭi  
are different kinds of ornaments for the arm) 28.9-  
cp 'tāḍa' in Avadhi( P ,Page 251). 10.

melāna (St. O. melāna) a gathering, a festive gathering  
A.8-9; Skt melana.



maitra pakṣa friendly party 1.22.

monoi Secmanahim).

y

yetha-ki for or to this 9.13 .

yehi this(Demonstrative pron.)9.15;St.0. ehi .

y

yā(m)uḷi (St.orthography- yāuḷi) pair; yāmala(+ i ).26.7.  
(may read jāuḷi). pilgrim

yātrī- ( reading fr. the 2nd impression) 51.5; previous  
reading - jātrī ; Skt yātrī .

yābaccāndrārke as long as the sun & moon (endure) 31.11;

Skt yāvaccandrārkam .

ye who ; - āpaṇā-ra each one of his own 11.5; this  
is often written as je (see je);cp also 30.5  
ye (?),37.3 ye (?), 37.4 ye (?), 39.10 (y)e ;  
Skt yah . With regard to the reading 'ye' of  
S. Nos 30,37, see the remarks following the  
text of S.No 11.

r

rakhuāḷa (text rakhuvāḷa) keeper 6.5-6.

raṇa-raṇka eager for battle 45B.6; Skt raṇka wretched ;  
Col. 0. raṇka means 'very fond of','keenly  
desirous of ' ; in Virabhadra's Canarese inscrip  
tion (EC. XI,P.127,line 14) read raṇka for  
raṇga .



- ratna** jewel ; - Kaṭapa-taru siṅghāsane a throne with a j.(i.e.jewelled) Kalpa-taru 28.4; - kāna-phula j. flower-shaped ear-ornament 28.8; - khaṭa j. couch 28.5; - chati a j. parasol 28.4; -drapaṇa j. mirror 28.13; - padārtha jewellery 19.5;-palaṅka j. bed-stead 28.4;-bicaṇā j.fan 28.11;-padaka j. medal 28.8; -beṇṭa caa(m)ra chowry with j. handle 28.5; - makuṭa j. crown 26.5; (in 19.5 text - ratana );Cp Skt khaṭvā ,palyaṅka,vyajanakam , vṛntam .
- rahaṇī** remaining ,( adj) ; surplus ; 4.4-5.
- rāija-jāke** in the whole kingdom 24.3.
- rāuta** a cavalier,a surname in Orissa 7.12; Skt rājaputra Cp PS 4.1 ; pāika-rāuta 24.3;Rāuta-rāya (text Rā Rautrāya) 20.10; rāutā-toṭā 49.3 .
- rāeguru** king's preceptor or chaplain 11.3.
- rāccha** a road (? racchā) 7.20,7.26; Skt rathya(fem.) fr. ratha ( a chariot).
- rāja-** (Sanskritic form as member of a cd.) -dāṇḍa public path or high way 50.3;-drohā rebel against the king 37.5;-prakaraṇa king's officer (?) 35.8;(text para-karaṇa);-sadana king's court 34.4,34.4;-pramāṇe 53.4.
- rājā** king 11.6,12.7; 11.4;rājāmāne kings 36.4,51.6; rājāṅku 11.5;rājāmānāṅku 36.4;rājāṅka 55.10;rājāṅkara 35.4; rājā-parikṣā 53.12.
- rājye** during the reign 8.7,11.4, etc. (see bije rājye).



rātira-dina night and day 23.14-15; St.O. rātra-dina .

rāśi a sign of the Zodiac; 1.21 (text rāśī) ; "The Indian Zodiac is divided as in Europe into 12 parts , each of which is called a rāśi or sign " IC . The rāśi of a person is determined by the position of the sun with reference to the 12 rāśis (such as Meṣa, Vṛṣa etc.) at the time of his birth . See chap. VI , Antiquities of India - Barnett. London, 1913.

1

lāgi see under the verb 'lāgai' ; lāgihebā , lāgi karāibā etc. are used with reference to deities , kings in special senses; 'candana-lāgi' (anointing with sandal paste) is used in a Telugu inscription (SII, Vol. VI . No. 1055).

leā bharujā frying of grain 53.11; modern O. liā bhajā ;

Skt lāja wetted grain , lājāḥ pl. parched or fried grain ; <sup>cp.</sup> Skt verbal root bhr̥jj-, pres 3rd sg- bhr̥jjati (roasts or fries ).

lekhāe at the rate (or number or quantity ) of 18A.8, 2L.17, 29.6-7, 32.5, 38.11, 54.6 ; lekhai 9.14; lekha 9.15; lekāe 23.21; cp. Telugu lekkanu (in number); Skt lekha (writing).

lenkā an attendant , a surname now in use in the Khandāyat caste of Orissa; 7.6, 8.9, 8.12; lēṃkkā 3.5, 3.5; occurs in Telugu and Marathi and is used in Canarese inscrip. No. 104 of SII. IX. pt. I; cp SII. X. 520-21-22; SII. V. 1028, 1030,

lona salt 12.7 ; Skt lavana; mod O. luna or nuna.



## v

vam̐sa-kṣaya extinction of family or dynasty 20.17.

vapa (dial) father 3.3 ;this is perhaps to be pronounced as 'bapā';cp daya (=dayā 'kindness') ~~in~~ in A.9;Skt vaptā,St.O. bāpā ,Col.O. bapā . Vapa may be the name of a person . cp

vahāṁkkara (dial) their ,of them 3,10; St. O. 'tāhāṁkkara' ; cp the remote demonstrative pronoun 'u'(or o ) in Bhojpuri (SGBL.Page 20 of part 2 ) ; this ~~is~~ seems to be lost in modern Oriya .\*

viccu (Tel) (a ~~ball~~ of thread ) 5.16.

vijaya-rājya victorious reign 3.1,5.8,6.10.1; cp bijaya-rājya- in A.5-6;in every one of these inscriptions this expression is followed by the word' samvat-  
one of  
sara' or its variants .

vijē-rāije samasthu 32 Amka 20.3;vije rāije(=vijaya-rāje).

vidyamāne while being present loc.sg. 6.4.

~~vi~~ visya a measure of weight 5.15;St. O. biṣā .

vira hero 3.1,5.7,6.1,10.1.

veṭi ? a present 5.16; St O. bheṭi . ~~text. beti~~

(vaiṣṇava ? 3.3)cp. Vaṣṇama 5.18 , Baiṣṇava 9.17.

## ś

śateka one hundred 1.18; śata+eka .

śāsana command,edict,proclamation;royal charter1; an area or estate of rent-free land granted to Brahmins by royal charter,a Brahmin colony charitably established by royal charter ; (next page for reference)

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\*This is the only form of the pronominal base 'vaha'or\* 'uha' in the text; cp 'vaha'& its forms in Avadhi (P.316,Padumāvati)



7-11,27,29,;8-11,19,23,29,2.30,30,35;31.6-7;śāsaneka  
8.16;-bhumi 31.9;sāsana 18A.7,7,8;53.3;-ku 18A.8;  
sāsana-desā 53.3.

śīṭaḷa (text sīṭaḷa in 41.10 & sīṭaḷa in 41.6) adj. used as  
a noun ; cold food or uncooked food (as opposed to  
hot & cooked food)e.g. wheat fried & sweetened .

śība bliss,the god Śiva ; - prāptem 1.18-19.

śiṣṭu (dial) deciple,subordinate ? adj.used as a noun 10.4;  
Skt śiṣṭa( same in St. O. ) the elite .

śukra bright adj A.7; ( śuc , be bright ,Avesta - suxra ) .

śuddha bright (fortnight) lit. pure 10.2;su.(=śu) 34.2.

śrāhi year 3.1,14.2,17.3,22.4,26.1,29.2,32.2,33.2,40.3-4,

42A.2,44.2,45.3,45A.6,45B.10,47.4,50.2,51.3,52.2;

śrāhi 11.1,12.1,21.4,23.4,27.2,30.2,34.1,39.3,42.2,

43.4,46.4,54.2; śrāhi 24.2,41.2,53.2(?); śrāhi 49.2;

śrāyini 5.8-9; śāhi(=śrāhi) 38.3; śrāi(? or śrāi?) 1.3,  
18.4,

19.2 cp text ,śrā 25.2

śrāhi 8.11,10.2,37.2; prati śrāhi 9.15(srahī),16.15 ;

srai 20.3-4; srā(hi) 2.1; sarāi 35.1; sra. 6.1;

śrāhi - a form of loc. of the Apabhraṃśa derivative

from Skt śarad in the sense of 'year'.cp Persian sāl

which is the same word . śarad becomes in Apabhraṃśa

saraa(cp. Pischel @ 355). This would have a locative

saraahī.Then after contraction etc. śrāhi( frequently

written in Oriya 'śrāhi').(This note is based on DR.

Barnett's communication);see JRAS(1917),p.132;

IA.XXII,P.222;IA.XXIII.P.224;IA.XXV,P.285;cp Marathi  
'sarāī' harvest time etc.(see Molesworth ).



śrī-

fortune, glory, grace, prosperity etc.; is often prefixed to the names of deities and persons, especially kings or to the names of persons associated with them or to the names of things pertaining to them ; 1.4, 1.1, 1.26; 2.1, 2.6; 3.1, 3.2, 3.2; etc.; -karaṇa 8.6; 41.3, 50.2 etc.; -Kūrmma 6.2, 10.4, -nātha deva 6.4, 6.9, 10.6; cp 10.11(-Kūrmanāta - 10; cp 9.16; -Candana a title 8.14-15; -caraṇa 7.5, 8.3, 8.8, 8.12 12.5; -Jaya-Durgā- a goddess 31.1-2; -naara 36.2; -Baiṣṇa(ba) 33.10, -Baiṣṇava 9.17; -vāstānamu(Tel) 45A.8-9; -haste 18A.4; -hastena(Skt) 8.6; etc .

s

s(u)kalā bright 38.4; Skt śukla.

sakāla-mājanā-abakāsa , the 'avakāśa' of morning bath 17.6; usually there are 3 'dhūpas' and 5 'avakāśas' in a temple; Skt sakālah( adj. kālena saha vidyamānaḥ) Oriya 'sakāla'(morning)(forenoon) ; cp bikāla( afternoon ).

sāṅkha conch-shell 46.6, 48.9; Skt śaṅkha.

saṁjha dhupa lit. evening incense 42.3; Skt sandhyā-dhūpa.

satsu ? (scribal error ? for satva i.e. sattva) 3.9.

sanamata consent 3.4, 3.9, 34.6, 49.9, 50.8, 53.14, 54A.3; -kāra consent 35.8, here -kāra is a pleonastic suffix

after the analogy of 'svī-kāra'; āṅī-kāra' ;

Skt sammata; cp O.sanmukha fr. Skt sammukha .

santaka a sign or symbol; śrī-hasta-santake by Royal Sign-Manual 18A.2-3; see JRAS(1900).548 & PTSD(santaka = belonging).



sappala (dial) fruitful 3.11; St. 0. saphala .

sabadā-kāla always 3.7, 3.8; Skt sarvadā ; (the same collocatio<sup>n</sup> occurs also in Nepalese ); cp Col. 0. 'sadā-sarbadā' (=always ).

sabu all 36.4; 35.7; ( saba 20.14) ; sabua 3.10; sabuhā 3.6; sabuhem 11.5; sabuhe 24.4; sabūhe (?) 36.7; sabihem 42.5; (in these the pl. ending e is <sup>breathified</sup> aspirated; cp mod. 0. 'sabhie'); saburu abl.sg. 53.14; sabuṭim (?=sabuṭhim) loc.sg. 51.4; Skt sarva.

sabhā-sthalī (?) in the place of assembly A.19.

samae 12.2; Skt samaye .

samaṁdhe in connection 1.8-9 Skt sambandh<sup>ye</sup> .

samala-raḍu a kind of sweet 29.6; cp mod. 0. 'laḍu' or 'laḍḍu'.

samasta all adj. 2.5, 3.3, 3.5, 3.7, 6.3, 19.4, 26.5, 34.3, 34.6, 36.2, 36.3, 36.3, 36.6; Skt samasta (=sam+as+ta), 'put together' cp samasta or Samasta used in connection with the Anka system of reckoning.

samparadā religious school or order or sect; <sup>or party</sup> 42.4, 42.5, 42.5 ; baḍa- 33.5, 50.2, 50.7; sampradā 55.10; Skt sampradāya; (occurs in line 3 li.e. line 2 of the 2nd part- in the Tamil version of Serial No I ).

sammukhem (? sanmukhem) in the auspicious presence A.19.

sambata year 1.2-3.

saṁvatsa year 3.1, 5.8; saṁvatsara 6.1; saṁva(m)tsara ? 10.1-2; Skt saṁvatsara.

(sarana protector 9.9-10; saranaḥ 9.10; text- śarana & śaraṇaḥ) Skt śaranam.



sarata (?)condition 34.5; (of Perso-Arabic origin ?).  
 sarāi see śrāhi . cp.  
 sari proximity 51.4-5; Skt parisara .

sarbasa all property 11.6; Skt sarvasva.

sarbamāinnā( or -nnā) a Telugu idiom meaning 'altogether';  
 in the context ,it does not seem to be a derivative  
 or corruption of Skt sarvamānya i.e. an absolute &  
 tax-free gift; 18A.10; 'sarbamānya kari '(cp sarva-  
 mānyamgānu in 45B.16-17) is used in Kecaḷa(i.e.  
 Kechaḷa) Cop. plate cp JAHRS, VI pt. I .

sāanta- nobles/ or lords/ 24.3; Skt sāmanta .

sākṣī witness 3.12,20.19,50.6,54.9; sākṣi 49.8,50.7.

sācchi witness 49.7; tbh i.e.tadbhava or derivative fr sākṣī  
 (in mod. O. sākṣī is pronounced as sākhi ~~but~~ and  
 kṣura ( a razor) as khura , but churi ( a knife)  
 is commonly used ; cp ~~khura~~ ~~xxx~~ kṣurā in 34.4 ).

sātu (dial) seven 3.5; Skt sapta .

sāṭhie sixty 32.4 ,cp 38.9; Skt ṣaṭṭhi .

sāna young,small adj.53.9; cp Telugu <sup>sanna</sup> ~~enna~~ . cf ND. 599(sānu).

siṅgāra toilet,dressing ; xbaḍa - principal dressing ceremony  
 42.4; Skt śṛṅgāra .

simā territorial division 52.5 ;cp 'simā'(text śimā) in  
 45B.14 where it seems to be used as an equivalent  
 of 'daṇḍapāṭa' cp 45A.10.

simā boundary 7 - lines 6,15,19 etc ; 8 - 19,20,etc.  
 catuḥ - 8.25-26 .

su short for śuddha or śukla 19.2,20.4\* ,(used about  
 12 times ).



sukla bright (fort-night) 6.3, 13.5(sukla ?), 21.5;

sukala 16.8, 15.5 suka(la), 23.5, 28.3, 38.4, 51.3,

sukkala 17.3 ;  
cp 26.2 ; sukla (?) 36.2 ; sukala 47.4-5;

sukla 45B. 11; Skt . sukla.

sukritamāna good deeds, merits 3.10-11; Skt sukṛta ;(-māna  
O. pl. suffix).

sutā chain ,string 26.13 .

sunā gold 1.5, 1.17, 3.6, 3.6(sunnā), 3.7, 3.10, 6.10; etc .

- mārj(j)anī paṭa one piece of golden broom 28.5;

cp Skt mārjanī fr. mṛj- (to brush or cleanse) ;

cp Skt suvarṇa .

subarṇa-daṇḍa golden staff A.17 ; cp SII.VI.1051, Line - 8 ,  
presentation of silver staff .

se he (Skt saḥ, Pali so, Māgadhī Prkt se ) 12.7, 14.7,

18.16, 20.15, 23.22, 27.10, 28.16, 33.9, 34.5, 36.6, 36.6, 38.1

12, 40.18, 41.12, 42.9, 47.13, 51.8, 53.12, 55.13;

se 'that' 19.5, 19.7 ? , 34.3, 54.4; se (added expletively

in 42.7, 42.8; sehi(se+hi) 37.4; tā-sahite with that

17.10; tāhā that neut. acc. sg 19.6, 19.6; tāhā-ku

to him 34.5, 34.4(kāhāku or tāhāku ?), 37.4; tāhā-ra

his gen.sg. 11.6.

senādhyakṣa the general or commander of the army 8.5.

bāhinī-pati(commander of a particular detachment or  
part of the army), mahāsenāpati( the commander-in-chief)  
also occur.

sebaka attendant 24.2; -māne pl. 34.3; -bhiā income of attendants  
55.11.



sebā service 34.3, 40.11, etc.; Skt sevā.

sēvata white 10.6; Skt śveta .

soi bed of a stream or a stream 8.22, 8.23, 8.28, 8.29, 8.29,  
8.31, 8.35; cp mod.0. sua(current); Skt srotam~~xxx~~ + īn ;  
in Skt there are 2 words - srotam & srotas .cf Vedic-srotā .

sola a kind of aquatic plant; -dui(lit. sola-lake) name of a  
pond or lake ~~7.17~~ 7.17; -dandā ; Skt hrada , 0.daha  
(by ~~metathesis~~ metathesis), duhi (a small lake).

sola a measure of <sup>about</sup> 3 'chattaks' 32.5(text solā), 29.4(text solā)  
(perhaps of Telugu origin ).

sthāi permanent 49.550.5; sthāhi 54.7; sdhāyi (dial) 10.11,  
sdhā(yi) 10.13; stāi 5.13; stāida permanence, perpetuity  
(Skt sthāyitva) 6.11; cp stāyigānu(Tel) permanently ,  
sdāyigānu in 45A.16; Skt sthāyī .

sthānāpati the lord or master of the place or establishment  
5.19; Skt sthāna-pati .

svadeśī belonging to one's own country ( as opposed to 'para-  
deśī') 51.5.

svara- voice 42.8.

svasti hail, lit. prosperity 3.1; svasta in 1.1 is a scribal  
error for svasti.

# h

hada boundary ? 54.6; cp sarahada in 54.5 ( used in mod.0.  
in the sense of boundary or boundaries)(lit. sarahada  
= chief boundary); of Arabic origin.

hadā a mass , a lump. 33.13.  
hātha- hand 1.25( text hātharai in the hand); 19.6(text  
hāthare in the hand ); Skt hasta , mod.0. hāta.



- hāra necklace 26.8(text ratna-hāre a jewelled necklace).  
 hi a particle denoting emphasis 36.5,42.7;Skt hi.  
 hijala (text hijala ?) a kind of tree growing by water-side,  
 8.20.  
 hida ridge 7.23;( a deśi word).  
 hirā- diamond 26.9;Skt hīraka .

## SOME

## TELUGU WORDS

- in O.inscrips or in Oriya cum Telugu inscrips.  
 (Words with Telugu affinities(e.g.totā) are not listed here).  
 anubhaviṃcidi you should enjoy 45B.18; anubhaviṃcci enjoying,  
 participle 45A.17 ;cp Skt anubhava( experience).  
 aṃdula of these 45A.14-15;-la is the postp.for gen.pl. cp.  
 para 208 ,Arden (1937).  
 ura village,township 9.3.  
 \* Kākolli Timā Paṇḍitulaku to K.T.Paṇḍita 45A.4-5;(O.Paṇḍitaṅku)  
 " Nārāyaṇa " " K.N. " 45B.12-13.(la pl.ending  
 Gaṃḍalu (=Gaṇḍa-māḍhas) (sg. Gaṃḍamu) 5.14.  
 gāryālu(gāralu) cakes of black gram pl.(sg. gāre) 5.18,5.19-20.  
 -gānu adverbial suffix eg.sdāyi-gānu permanently 45A.16 ,  
 dhārāpūrvvakam-gānu 45A.9;cp also 45B.16-17.  
 Guṇḍimadā-nu to (village) Guṇḍimadā 45A.12.  
 catri āvedanalu-nnu royal(? chatrī)demands 45A.14;cp O.Index.  
 puṇyakālāna at holy time 45A.8.  
 māni yistimi having remitted,we have given 45A.14;māni(absol.).  
 mi your 45A.15;mīru(text miru) you 45A.13.

\* osi yistimi(text osi yintimi) we have given 45B.17;read (p)os  
 etc.



phalam produce 45A.15;Skt lw.(this word to be placed after  
rājula of the king gen. sg.(honorific) 2.1. punyakālāna )

remdu two , remdunnu to both 45A.13.

yi this 45A.12.

sīmāloni of the 'sīmā' (terrial division)(text simaloni)45B.14.

<sup>ha</sup> Sri<sup>from 'sri-hasta' = from royal hands</sup>astānanu (?) at ~~Sri~~astāna (?) 45A.8-9 (~~=śivastāna ?~~).

Velupukomda-katakāya<sup>i</sup>-ni while encamping at Velupukomda45B.10.

vratikedi you should remain 45A.17;fr.Skt root vrt;signifying

the sense of Skt varttitavyam and O. bratibāka 1.29.

(The last 2 words should precede 'sīmāloni' ).

## Index

### of

Oriya words & some names of persons and places etc. occurring  
in the Skt. Copper plate grant of king Nṛsiṃhadeva II  
dated Śaka 1217(=A.D.1295);find-place:Kenduapatna,Cuttack.

JASB.LXV(1896),P.229. (Ap.1 of this thesis)

(The figures against the words indicate the serial No of line)

Anke in the Anka year 3.

Amnāi n.(=name)of a p.(=person)(coppersmith of Puruṣottama-  
pura market) 25.

usthali ?Sanskritised from O.'uṭhuli' liy who rises i.e.  
removes his workshop after the market is over 25 .

Edara n of a v(=village) 6.

Kailo n of a v 16.

~~Kāṭ~~  
Kantāpādi- n of a market place 24 (text - Kantāpādihattiya  
i.e. belonging to the market place of Kantāpādā)



Komaṭi(Tel.) a man of a particular trading caste 23.

Khaṇḍasāhi n of a v 12; sāhi =a street.

Gaṅgā-Narasīṅha-pura n of a 'śāsana' 21.

guṇṭha a measure of land(= $\frac{1}{25}$  acre) 9,13,14; 1 guṇṭa =  
2756 $\frac{1}{4}$  sq.feet in Madras(cp NI ,P.715).

gohari a low and narrow footpath,a cattle path 9,14.

Ghoḍā-pāḷa n of a v (that which tends horses;cp gopāḷa) 12.  
0.

Candrādāsa n of a p who was a Karaṇa(& a surveyor) 16.

Jhāḍa-khaṇḍa n of a forest region 23; ~~×~~Dakṣiṇa- 23;jhāḍa(forest)

Derā-biṣaya n of a district or subdistrict 6.

Tailaṅga(or Talāṅga) n of a v 7.

tāmbraḱāra coppersmith 22.

Tucaḍā n of a v 23.

dandā shallow water course ,a cattle path 7,7,11,12,13,  
16.

Dhittu Belāli n of a p who was a betel dealer 24;cp Vellāla  
P.62 of HBL .

naḷa a measuring staff,a pole 6,11,16.

bāṭikā a measure of land(=20 acres) 9,10,13,14.

Beda-paḍā n of a v 12,18.

Beda-pura n of a v 25.

Bhīmadeba śarmā n of a p ;he is the donee of the grant and a  
a high official (in charge of princes) 5.

Bhīma-Nārāyaṇa-pura n of a v 11.

maccha fish 23.

Madāi n of a p (the tinker of Beda-pura) 25.

Mahādeba Belāli n of a p who is the father of Dhittu & a betel  
dealer 24.



- Māṅku Śreṣṭhi n of a p ( a Komāṭi by caste) 23; he is the father of Purāi & grandfather of Nārī(?Norī) 23-24.
- māna(Skt) O. māna ,an acre 9,10,13,14 etc .
- Māli-pura (=Māli-pura in O.) n of a v7(mālī =gardener).
- Remunā-kaṭake at the camp or town of Remunā(5 miles W. of Bala sore ) 3.
- Yannādi n of a p ;he is a coppersmith('tāmbakāra'); seems to be the Sanskritised form of Oriya 'anādi' meaning 'dull';ignorant'etc. supposed to be a corruption of Skt 'anārya'(Non-Aryan) 22.
- Yallālanātha n of a p ; he is a priest (sebāyat) & the keeper of the copper pl. grant 21; 'yallāla(corresponding to alāra in Oriya) is ultimately traceable to Tamil ; 'Alvār - from azh(Tamil),to be profound-Title of the 12 ancient devotees of Viṣṇu and generally a Vaiṣṇava title' (see P.22 of MM ).
- Sāhasamālliya belonging to Sāhasamalla;7-8;cp O.Sāsamala<sup>or</sup> Sāmala ).
- Śibadāsa Nāyaka n of a p ( a 'puro-śrīkarana) 6.
- Sunāilo n of a v 11,17.
- Svāṅga-viṣaya n of a subdistrict 11.
- Saka-batsare in the Saka era 1;'This era is extensively used in over the whole of India and in most parts of South India,except in Tinnevelly and part of Malabar.... The expired years are in use in most parts of India' IC .
- sebāyat- a temple priest 23; cp ' sebāita - a hired priest a trustee or manager of an endowed temple' BD ; cp sewāite - attendant (der.sewā) ND;cp O.khaṇḍā-ita,gantāita etc (page 105,OGMAL-2nd Vol.).  
 31 seems to be a misreading for 'senāpati' (correct - senāpati).



Halī Prahlāda ~~Mudala~~ n of a p (~~a seal keeper~~) 3-4.(O.Halī-)

hida a ridge 8 .

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## FROM THE INDIAN CALENDAR BY SEWELL &amp; DIKSHIT

(Cp. p. 1489 Nellore Inscriptions)

1. Meṣa	Vaiśākha	April - May
2. Vṛṣabha	Jyēṣṭha	May - June
3. Mithuna	Āṣāḍha	June - July
4. Karkāṭa	Śrāvana	July - August
5. Simha	Bhādrapada	August - September
6. Kanyā	Āṣvina	September-October
7. Tulā	Kārttika	October - November
8. Vṛścika	Mārgaśirṣa	November - December
9. Dhanu	Pauṣa	December - January
10. Makara	Māgha	January - February
11. Kumbha	Phālguna	February - March
12. Mīna	Caitra	March - April



## II

NOTE ON REGNAL AND ANKA YEAR

The Anka cycle is of 59 luni-solar years. Its months are purnimānta, but it begins the year on the 12th of Bhādrapada-suddha. The year changes its numerical designation every 12th day of Bhādrapada-suddha. (See p.38, The Indian Calendar.) "The years dropped - the 1st. possibly, the 6th, 13th, 20th, 26th, 30th, 36th, 40th, 46th, 50th, 56th." The following table gives a comparison between the Regnal and Anka year:-

<u>Regnal year</u>	<u>Anka year</u>	<u>Regnal year</u>	<u>Anka year</u>
1	1 & 2 (normally)	25	31
2	3	26	32
3	4	27	33
4	5	28	34
5	7	29	35
6	8	30	37
7	9	31	38
8	10	32	39
9	11	33	41
10	12	34	42
11	13	35	43
12	14	36	44
13	15	37	45
14	17	38	47
15	18	39	48
16	19	40	49
17	21	41	51
18	22	42	52
19	23	43	53
20	24	44	54
21	25	45	55
22	27	46	57
23	28	47	58
24	29	48	59



III

ORIYA INSCRIPTIONS IN SOUTH INDIAN INSCRIPTIONS,  
VOLUMES V & VI, PRIOR TO A.D. 1568

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S.I.I. Vol. V (9 inscriptions).

<u>No. in S.I.I. V.</u>	<u>S.No. in thesis</u>
1006	16
1119	46
1132	4
1152	40
1156 <sup>1</sup>	6
1161	48
1176	9
1213 <sup>1</sup>	5
1244 <sup>1</sup>	10

S.I.I. Vol. VI (40 inscriptions).

<u>No. in S.I.I. VI</u>	<u>S.No. in thesis</u>
654	44 & 45
697	55
700	54
701 -2	54A
703	29
720 <sup>1</sup>	2
748	49
749	53
778	50
793 <sup>1</sup>	20
895	33
903	35
908 -9	38
927	52
940 <sup>1</sup>	3
1078 <sup>1</sup>	
1089	13
1145	Ap. 10
1146	Ap. 12
1147	Ap. 6
1148	Ap. 11
1149	47

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1. Inscribed in the Telugu script.



- 2 -

No. in S.I.I. VIS.No. in thesis

1150	21
1151	18
1152	17
1153 - 54	25
1154	15
1156	Ap. 5
1157	23
1158	22
1159	34
1160	32
1161	Ap. 7
1162	41
1163	39
1164	43
1165	Ap. 8

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Details of the places where the inscriptions  
were found with the Serial Numbers and  
Numbers in the Appendix noted under the  
names of the places.

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1. Urajam (village), T. - Chicacole, D. - Ganjam.  
(now)D. - Vizagpatam  
A 1
2. Bap<sup>a</sup>tla (town), D. - Guntur.  
18A 1
3. Bhuvanesvara (town), D. - Puri  
1, Ap. 13 (Tamil) 2  
Bhuvanesvara, Lingaraja temple  
11, 37 2
4. Garhapadā (village), D. - Balasore  
31 1
5. Gudimēlapāḍu, T. - Ongole, D. - Nellore  
45A, 45B 2
6. Kenduapatna, Kendrapadā, D. - Cuttack  
Ap. 1 1
7. Konarka temple, D. - Puri  
Ap. 2 1
8. Kondapalli, lat. 16 37', long. 80 35', Bezwaḍa,  
D. - Kistna  
44, 45, also 2 short fragmentary inscriptions) 2
9. Kondavidu, lat. 16 15', long. 80 17', a ruined  
temple on the hill, T. - Narasaravupeta,  
D. - Guntur  
Ap. 9 1



10. Malebennuru, T. - Dāvanagere, D. - Chitaldroog, Mysore.  
Ap. 15 1 (Canarese)
11. Mukhalingam, Mukhalingesvara temple,  
T. - Parlakimedi, D. - Ganjam.  
The temple is sacred to Siva.  
4, 16, 46 3
12. Narasimhanatha temple, Borasambar  
Zemindari, D. - Sambalpur, about  
20 miles S.W. of Padampur, a few miles  
from Borasambar, is at the source  
of a tributary of the Anga.  
Ap. 4 1
13. Puri (town):-  
Trimali math - 7 1  
Sankarānandamath - 8 1  
Puri, Jagannath temple.  
12, 14, 19, 24, 26, 27, 28, 30,  
36, 42, 42A, 51 12
14. Pottangi (village), Potesvara temple,  
T. - Ichchapuram, D. - Ganjam.  
Ap. 3 1
15. Simhachalam (village and hill), L.N.  
temple, D. - Vizagapatam, lat. 17 46',  
long. 83 15'.  
2, 3, 13, 15, 17, 18, 20, 21, 22, 23, 25,  
29, 32, 33, 34, 35, 38, 39, 41, 43, 47,  
49, 50, 52, 53, 54, 55. 27  
Ap. 5, Ap. 6, Ap. 7, Ap. 8, Ap. 10,  
Ap. 11, Ap. 12. 7  
Remarkable temple, dedicated to the  
Varāha incarnation of Viṣṇu, improved  
by ancient kings of Orissa, 'picturesquely  
situated in a wooden glen containing  
springs and cascades'. W. 7 miles from  
the sea. The Hanumanadvāra (gateway) is  
halfway up the hill. 54



- 3 -

16. Srikurman (village), Kurnesvara temple,  
 T. - Chicacole,\*D. - Ganjam, lat. 18 16',  
 long. 84 03', West 3 miles from the sea,  
 East-South-East 7 miles from Chicacole.  
 Temple, formerly Saiva, changed into  
 Vaishnava by Ramanuja.

S, 6, 9, 10, 40, 48

6

Ap. 14 in Telugu

1

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 7

Total number of  
 inscriptions:

75

Note: T. - Taluk, D. - District, V. - Village.  
 Ap. - Appendix.

\* (now) D. Vizagapatam



C (pl. 1)  
Letters & numerals of the Early Oriya script (1455-1555)

1	a	ଅ (17)	ଆ (18)	ଐ (18)	ଊ (18)	ୱ (53)	ୱ (34)	ୱ (35)
2	ā	ଆ (17)	ଆ (18)	ଐ (18)	ଊ (18)	ୱ (53)	ୱ (34)	ୱ (35)
3	i	ଇ (33)	ଈ (35)	ଊ (35)	ୱ (53)	ୱ (34)	ୱ (35)	ୱ (35)
4	ī	ଈ (33)	ଊ (35)	ୱ (53)	ୱ (34)	ୱ (35)	ୱ (35)	ୱ (35)
5	u	ଉ (35)	ଊ (35)	ୱ (53)	ୱ (34)	ୱ (35)	ୱ (35)	ୱ (35)
6	ū	ଊ (35)	ୱ (53)	ୱ (34)	ୱ (35)	ୱ (35)	ୱ (35)	ୱ (35)
7	y	ୱ (53)	ୱ (34)	ୱ (35)	ୱ (35)	ୱ (35)	ୱ (35)	ୱ (35)
7(a)	ī	ଈ (33)	ଊ (35)	ୱ (53)	ୱ (34)	ୱ (35)	ୱ (35)	ୱ (35)
8	e	ୱ (53)	ୱ (34)	ୱ (35)	ୱ (35)	ୱ (35)	ୱ (35)	ୱ (35)
9	ai	ୱ (53)	ୱ (34)	ୱ (35)	ୱ (35)	ୱ (35)	ୱ (35)	ୱ (35)
10	o	ୱ (53)	ୱ (34)	ୱ (35)	ୱ (35)	ୱ (35)	ୱ (35)	ୱ (35)
11	au	ୱ (53)	ୱ (34)	ୱ (35)	ୱ (35)	ୱ (35)	ୱ (35)	ୱ (35)
12		ୱ (53)	ୱ (34)	ୱ (35)	ୱ (35)	ୱ (35)	ୱ (35)	ୱ (35)

The figures below the letters & numerals indicate the Serial No. in the thesis.



Ka

का कि कौ क  
kā ki kō (ika)

Op  
kai  
49

kh a

S17  
(Khā)

9a

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vi

Σ ( = nka ) im no 51

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ca or kṣa (chā or kṣā)  
No. 18 & 13

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cha

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chā

in 012  
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2 (fch)  
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35

je

je

68  
je

ja

gha.

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(cp 54.6)

ଫାଟା ଫାଟା (ମାଟିରେ)  
50

24

वि वि  
वि वि

ta

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tha

6

on

thi thi or thə



da      𐌆      𐌇      𐌈  
             di      (da)

धा ए ऐ औ

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3 nda 3 nda

ta      28      51      8

ta      ta      ti or ta

54      29.3

tha 21 21 21  
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da 5

Ed  
dma

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33      33

na    न    ना<sup>33</sup>    नः<sup>33</sup>    र्ना<sup>33</sup>

pa    54    pa    pā    pa    pā    pa    pi    pra    pr

pha 

ba      bi      bi      bi      bi      bi      bi

bha.      2      3      4      5      6      7      8      9      10      11      12      13      14      15      16      17      18      19      20      21      22      23      24      25      26      27      28      29      30      31      32      33      34      35      36      37      38      39      40      41      42      43      44      45      46      47      48      49      50      51      52      53      54      55      56      57      58      59      60      61      62      63      64      65      66      67      68      69      70      71      72      73      74      75      76      77      78      79      80      81      82      83      84      85      86      87      88      89      90      91      92      93      94      95      96      97      98      99      100

ma mā mi mu



ja  
ya

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२९ ५२

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१३.४

ra

॒ ॒ ॒ ॒ ॒ ॒ ॒ ॒ ॒  
ra? ra ra ra ru ra ra  
३५.७ ३५ २९

la

॒ ॒ ॒ (in Kalings) ॒ ॒  
la la li? lu (vowel symbol?)  
५.३ ५३

va

sa

॒ ॒ ॒ ॒ ॒ ॒  
३५ ३३ ३३ २९ ३३ (srē) ३३ (srē)

sa

॒ ॒ ॒ ॒ ॒ ॒  
sa? ३३ ३३ ३३ ३३

sa

॒ ॒ ॒ ॒ ॒ ॒  
५३ ५३ ५३ ५३ ५३

na

॒ ॒ ॒ ॒ ॒ ॒  
ha ha ha ha ha

la

॒ ॒ ॒ (la or dha?)  
३३

ksa

॒ ॒  
ksa

॒ ॒ ॒ ॒  
srē srē srē २९

all in {  
29 {  
Visarga  
Anusvāra

doubtful letters

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(२९.५) २४.२ २९.४ २५.८



(A)  
Nāgarī & Proto-Bengali  
Plate 1

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(A)  
Nāqahī & Proto-Bengali  
Plate 2

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(ke)

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(ko)

কো  
(ko)

1403 A.D.  
No 9

কো  
(ke)

1395 A.D.  
No 8

কো  
(ke)

AD 1261?  
No I

কো  
(kra)

1051 A.D.  
No A

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(kra)

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(A)  
Nāqari & Proth-Bengali  
Plate 4.

No 9 (1403 AD) No 4 (1403 AD)

No 8 (1398 AD)

No 12 (1398 AD)

No 11 (1051 AD)

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AP. 3

1376 AD.

AP. 4

1413

S No 14 (1450 AD)

S No 18 (1458 AD)

S No 21 (1472)

S No 44 (1543 AD)

B.  
Oriya  
Script  
Plate 1

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Apr 21/00

Read as  
Ka, kh as  
kha & so on  
in cd.I.

Apr 21/00

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B.  
Oryza  
Scripts  
Plate 4.  
Read like as before,  
in as much of  
so on in Col I.

Ap. 2 (undated) 1376 A.D. Ap. 4 1413 A.D. S. No. 14 1450 A.D. S. No. 18 A 1458 A.D. S. No. 31 1472 A.D. S. No. 49 (1543 A.D.)

୧. (ଉ) ୨. (ମ) ୩. (ସ) ୪. (ଜ) ୫. (ଟ) ୬. (ଠ) ୭. (ଡ) ୮. (ଣ) ୯. (ତ) ୧୦. (ଥ)

୧. (ଉ)	୨. (ମ)	୩. (ସ)	୪. (ଜ)	୫. (ଟ)	୬. (ଠ)	୭. (ଡ)	୮. (ଣ)	୯. (ତ)	୧୦. (ଥ)
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